

# THE VAHAN

Official Organ of the Theosophical Society in England and Wales



BLIND SOUL! ARM THYSELF WITH THE TORCH OF THE MYSTERIES, AND IN THE NIGHT OF EARTH SHALT THOU UNCOVER THY LUMINOUS DOUBLE, THY CELESTIAL SOUL. FOLLOW THIS DIVINE GUIDE AND LET HIM BE THY GENIUS, FOR HE HOLDS THE KEY OF THY LIVES, BOTH PAST AND TO COME.



# The Theosophist

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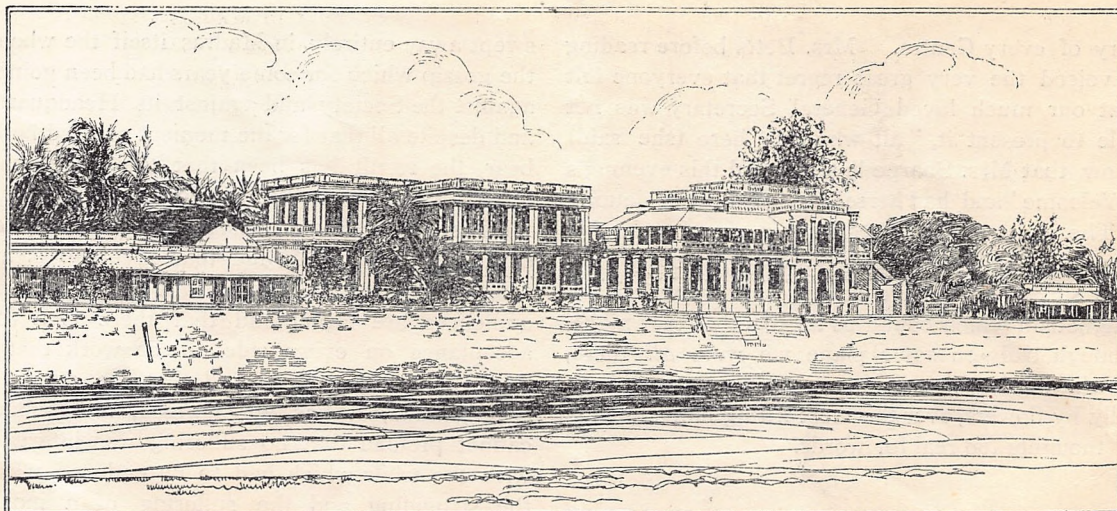
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# THE VAHAN

OFFICIAL ORGAN OF THE THEOSOPHICAL SOCIETY IN ENGLAND AND WALES

EDITED BY S. MAUD SHARPE, *General Secretary*

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## The President's Arrival

Mrs. Besant arrived in London about 2 o'clock on Friday afternoon, May 1st. Some of our friends went as far as Calais and some to Dover to greet the President, and there was even a greater crowd than usual to meet her at Charing Cross Station, many bringing beautiful flowers to be their messengers of welcome. After speaking to as many as possible Mrs. Besant drove off to the sound of ringing hearty cheers, a truly British welcome, eloquent and impressive.

## A Welcome to the President

On the evening of May 2nd, in the Chelsea Town Hall, a meeting of welcome to our President was convened. So many Fellows from all parts gathered there to greet her that the hall was full to overflowing. Eminently successful in every way was that memorable gathering; happy faces, beautiful flowers, unbounded enthusiasm, all combining to place it as a red-letter day in the memories of those present.

On the platform with the President were the Vice-President in the chair and some General Secretaries of sister nations, as well as other trusted leaders amongst us. The first act of welcome was a giving of flowers. One by one Fellows filed past her, giving into her hands bouquets of flowers. The hearty welcome of as many Lodges as could co-operate was represented by these beautiful messengers in the hands of President or Secretary, which, by Mrs. Besant's request, were afterwards sent on to some of the sick and suffering in London Hospitals.

Next followed the presentation of an illuminated address, signed by the President and Secretary of every Lodge in England and Wales, and the Secre-



tary of every Centre. Mrs. Betts before reading it voiced the very great regret that everyone felt that our much loved General Secretary was not able to present it, "all who are here (she said) know that Mrs. Sharpe has planned this evening's 'Welcome' and has herself directed every detail."

The reply of our President is given *verbatim*. Through them, the printed words, will surely flow to Fellows who were not present some of the magnetism which bound us all together that night. Though truly on some plane we were *all* there, all sharing in the welcome symbolised so beautifully by flowers, ever the most fitting embodiments of thoughts too real for words.

### The President's Speech at Chelsea Town Hall

It is always difficult to say fitly words of gratitude. It is easier sometimes to face those who think themselves one's enemies than those who know themselves one's friends, for in the one case strength is braced up to meet opposition, in the other case it is gratitude that feign would find expression, and it is hard to put into words the feelings which are deepest in the heart. But let me say to you that I know full well, while thanking you for all the love and trust you so generously give me, you give it rather to the symbol of the mighty cause, than to the individual who for the moment is privileged to represent that cause. For that which joins us together, which makes all burdens light and all difficulties easy to overcome, is our faith in those Mighty Ones whose defeat is as impossible as it is unthinkable, and the difficulties that sometimes come in the way only come to emphasise the final triumph and to strengthen the arms and hearts of those who endeavour to serve the cause of righteousness and of light. For of this we are sure—final triumph can never be with the wrong. Those who guide human destiny, who know the mighty plan that is being worked out in our world, They, seeing that plan, turn even evil things to good and use every force to subserve the ultimate end, the perfecting of the human race. If you want an example I may point you to what has been happening during the last two years in Madras. It looked there as if all were evil, it looked as if the way in which things went was the way which must injure the Society, which must check our progress. But what has been the result? It has

swept away entirely in Madras itself the whole of the gossip which for some years had been going on against the Society and against its Headquarters, and despite all that for the moment seemed hard to bear, the result has been that the Theosophical Society stands higher to-day in the opinion of the Madras public than ever before. In my own case now already I find that my help is more sought than it ever was sought before, that the audiences are larger and that there is a fuller acceptance on every side of the work that the Society is doing. We find that the attack has strengthened, it has not harmed, and while I cannot pretend that no suffering was interwoven with the trials which had to be endured, what is the struggling and the suffering of a moment beside the advance of the great cause we love and the strengthening of the work of the Masters in the world?

Mr. Sinnett has truly said that just at this time the great forces working against evolution are making all the world over a tremendous effort, but against them is arrayed the White Brotherhood whom none may frustrate, and They know how best to guide the stream of evil, how best to utilise the forces that are generated in the working out of the Great Plan which is visible to Their eyes.

It seems to me that nothing is a greater privilege than to stand for a moment in the shadow in order that the light may have freer course to flood over the world. For this we know, that the great forces which work against evolution are, in the deepest sense of the word, divine. It is only by resistance that progress can be made, and if we are thought worthy in this our day to bear the standard of the higher thought, we cannot expect to carry that standard forward without struggle, without difficulty. All great things come by struggling, all power comes by effort, and it is our privilege that we are standing in the forefront of a movement, larger far than the Theosophical Society, which is revolutionising to-day the whole of modern thought. The force that is in our Society is the force that is behind the whole of this mighty movement and we have the privilege of knowing it is there and of being a self-conscious part within it. I think that what helps one most in the midst of all the upheavals and the difficulties and the dangers, is the realisation that behind all these things the hands of Wisdom are guiding, the heart of Love is beating, and the strength of the Highest is there to turn all things to the final good.

So, while I thank you with all my heart for the love that welcomes me back to England to-day, I congratulate you as I congratulate myself that we



are privileged to serve, knowing to whom our service is given and what is the inevitable end.

We know that over the world is dawning a new age and the consciousness of that gives strength to us all to be the pioneers of a civilisation mightier far than any which has preceded it. And what more could you ask of the most glorious of human destinies? What higher inspiration could you desire for your work and for your lives?

So, friends, let us go forward into the future which is not wholly unknown, let us realise that in the turmoils of this and other countries to-day we are seeing the birth of a new civilisation which will be fairer than at present we can imagine. Let us remember too, that in the mighty federated Empire which is in the building, England and India will stand together sharing the glories of the power which that Empire will wield, they will join hands in the helping of the whole world, dark as many things in India look to-day. The unrest and disturbances of the moment are only the birth throes of a new and brighter life to come over the world and the struggling of the present is but the presage of the coming joy.

From far off India I bring you greeting, asking you to keep the East in love, as I plead ever with the East to keep the West in its heart, for these two mighty lands joined together are to weave the royal fabric of the robe which the World Empire will wear.

Such brief words I ask you to take as poor answer to those more beautiful words of the flowers which are ever the symbols of love and of trust, and two things I would ask your permission to do. First, to send a message of love to Mrs. Sharpe and appreciation of her work among us, and secondly, to send all these flowers to those who suffer in some hospital, so that your love and my gratitude may go into a place of human pain, brightening, if only for a moment, the lives of those who suffer so bitterly while we are rejoicing. I know that you will let me do this in your name and in my own, sending on to them a little of the brightness that you have been good enough to bring into this room to-night.

## White Lotus Day

The gathering in the Headquarters lecture hall on Friday, May 8 (the All Saints' and All Souls' Day of Theosophists) was marked by the vivid inspiration and the general sense of peace and harmony which pervaded it.

Our very beloved and revered President, whose address is reported *verbatim* below, was engaged to speak on the same evening at the Albert Hall, but this was for her no excuse to 'leave us desolate' and so she led off the meeting with some of the most inspiring words which, I think, have ever fallen from her lips. The blessed sense of our immortality and of the 'unconquerable soul within us, seemed to brood over the gathering, and made, I feel sure, an impression on some which, although momentary then, will never quite be lost again.

Miss Arundale read a passage from *Discourse XII.* of the *Bhagavat Gita*, which tells of the different paths by which men travel, and if all other paths are found too hard, still one is left for such as thou—renunciation of the fruit of actions. "Bring Me thy failure," the Blessed Lord said, or, transposed, "None is too small to find Me."

Mr. Dunlop took up the same keynote and read from *The Light of Asia* that part which records the greatest renunciation the world has ever known, when the Lord Buddha left his wife, his home, and kingly power, to "go to save the world."

Miss Arundale then gave a short address, telling of the early days of the T.S., when it was a secret society and the meetings were held within 'tyled' doors and the signs and pass words given. She drew a portrait of H. P. B. as she knew her when the Society was passing first through its pioneer stage, on the one hand strenuous and indomitable, working from six o'clock in the morning at *The Secret Doctrine*, and on the other hand tender and compassionate, loving children and pitiful to any who suffered.

Mrs. Windust spoke of H. P. B. as a teacher calling out in her pupils the strength and endurance necessary to pioneers, and here she paid tribute to a brilliant example of that teaching, Mrs. Cooper-Oakley, a personal friend of her own and one of H. P. B.'s earliest pupils.

Finally, Miss Codd closed the meeting with a few beautiful words, taking up again the keynote set by the President in the beginning, the idea of our everlasting existence, and thus she completed the mystic circle, linking up the meeting into one harmonious accord. Miss Codd said that we did not always remember that the Theosophical Society exists on both sides of death, and that somewhere at the heart of things, she thought, it had its prototype where we are all inseparably bound together in the ideal of our work. It does not matter, she said, whether we are on this side of death or on that, so long as we are carrying on that work.

The platform was made beautiful with flowers,



arranged by loving hands, and Mr. Wedgwood contributed the subtle magic of his music between the readings and addresses.

## The President's Address on White Lotus Day, 1914

We all, I think, on White Lotus day as the hours roll by, think of the other parts of the world where these celebrations are being held, and I have often liked to imagine that as the sun,—I was going to say “goes round the earth,” and I will say so though it is not correct—he sees in one land after another the flame of our love for our leaders in the past, a light on altar after altar in every National Society until at last he returns to the East and begins the course of what in one sense is a new year. We naturally look back as I say on those early days, but we also look forward. Back with intense gratitude to our H. P. B. for all that was done in that heroic life, for all the light that was brought and the strength that was given, she to whom so many of us owe all that makes life precious and strong. Still some of her old pupils remain, remembering her as she then was, although looking forward to him as he now is.

In this last year one very faithful pupil of H. P. B. has passed onwards for a time, one whom all the elder members amongst you know full well, one of our best students and most faithful members, Isabel Cooper Oakley. She left us from Hungary where she was doing her Master's work,—doing it with steadfast heroism in a worn out body, when many would have given up in despair, still keeping courage high and strong, and resembling in that her great teacher who through a broken body continued an unbroken work. H. P. B. as we know him now is living in a physical body in our own world but working from the higher planes. We often wonder when he will think fit to come amongst us again, and on the whole, I think, he has not felt encouraged within the last few years, because he is finding it considerably easier to work outside the turmoil of the world than in the midst of it.

Then our thoughts go to our President Founder who also passed away from us, leaving behind a golden record of work. He, as many of you know, has come back again into this world, but in a child body, not as H. P. B. who took one that was practically mature though young. He will not, I think, have the chance to keep away from us as H. P. B. is

doing, because we shall keep an eye upon him as he grows up and not allow him to go too far away, for his is a work that we cannot spare and however grateful we may be for the past we look forward with still living gratitude to the help and strength yet to be given to the cause.

Many another we remember on a day like this, sending words of love across that supposed gulf of death which really does not divide heart from heart. Looking backward with thanks for the work that has been done, we ever turn joyously to the future where those who have worked before will work amongst us again. And as one after another passes away from this side and as the numbers grow on the other side of coming workers, inevitably we think how many who have passed away before we were here this time are now coming back amongst us to carry on this work we all love so well.

The Christians are very fond of speaking of the Communion of Saints, and that phrase has a very real significance. It applies to the communion of all those who are seeking to live the higher and nobler life, communion of all the workers in great causes, united by that bond which death cannot touch, the bond of high ideals of love and strenuous endeavour, and we rejoice to think that all the valuable things of life are really beyond the touch of death, that death can only take away the outer forms which matter little and cannot touch the realities, for when one form passes away we create other forms for work and life, remembering in the words so familiar to us that “the Real can never cease to be.”

Each one of you to-day will think of those whom you have specially loved and who have passed beyond for a while. Each heart has its own memories and to each life some special lives are dear and sacred, and by our knowledge of each other we come into touch with all those whom each one specially loves, so making this great Communion of the ever-living and the ever-working whether in this world or in any other, for worlds cannot separate those whom love unites.

For us, then, life is joyous even when death for a moment touches it, for we know no broken ties, we know no real separation among those who love and who live. The great words put into the mouth of the Christ that “God is not the God of the dead but of the living,” are also true for us who live in these days. There are no dead, there are only those living in a universe of life, some here and some elsewhere, so binding all world together; knowing this with full assurance of certainty, we can tread our path onwards conscious that for us there can be no shadow of division or of loss, feeling sure



that all who work and love are ever bound together and thus in ages far ahead of the present day, in millennia still unborn, we who live and work and love shall ever refind each other, that ever and ever again we shall labour side by side, and thus loving, and thus working, bound to those greatest Servants of humanity to whom our lives are given, we can pass onwards unfearing, unterrified, unsorrowful, for all the sorrows of the world are but as dust for those who are ever pressing forward on the wheels of an immortal life. We *know* the truth of that in which we believe, we know that our life, eternal as the life of God is eternal, knows neither birth nor death, recognises neither youth nor age, for in the Eternal no passage of time is marked, and that which has emanated from the Supreme, THE ETERNAL can never pass away nor know shadow of changing. We, eternal Spirits, living in Eternity, where for us is sorrow, where for us is change?

So, brothers and sisters, I greet you as you turn your hearts backward now and forward as well, and leaving you for the moment for other work, I know that your thoughts will circle round those noble ones of whom I have been speaking and that they are with us wherever hearts love and remember, and that in the glad presence of the ever-living you and I will for ever abide.

## The Appeal before the Privy Council

MAY 25, 1914

Judgment was delivered this morning by Lord Parker, in the case in which Mrs. Besant appealed against the decision of the High Court in Madras, given on October 29, 1913, directing her to hand over the custody of her Wards, J. Krishnamurti and L. Nityananda, to their father. The boys' father, Mr. J. Narayaniah, had agreed on March 6, 1910, that Mrs. Besant should act as the boys' guardian, but on July 11, 1912, he wrote cancelling his previous letter and thereafter took proceedings in a district court at Chingleput, the case was transferred to the High Court, against the decision of which Mrs. Besant appealed to the Madras Appeal Court and finally to the Judicial Committee of the Privy Council. "In their Lordships' opinion this suit was entirely misconceived." "The District Court in which the suit was instituted, had no jurisdiction over the infants except such jurisdiction as was

conferred by the Guardians and Wards Act, 1890."

"Again the relief asked for was a mandatory order directing the defendant (Mrs. Annie Besant) to take possession of the persons of the infants in England, bring them to India, and hand them over to their father. Considering the age of the infants any attempt on the part of the defendant to comply with this order, would, if the infants had refused to return to India, have been contrary to the law of this country, and would have at once exposed the defendant to proceedings in this country on writ of *Habeas Corpus*. No Court ought to make an order which might lead to these consequences." The judgment lays great stress on the fact that the infants were not represented before the Court in India and points out that had they been so represented other evidence as to their interests and the importance of a Western University education and of the associations or expectations of their position as Mrs. Besant's Wards "which it would be undesirable in their interest to disturb or disappoint" might have been available. "Since the appeal has been presented the infants have obtained the leave of the Board to intervene therein and be heard by counsel. Counsel on their behalf have appeared before their Lordships' Board and stated that the infants do not desire to return to India or abandon their chance of obtaining a university education in this country. The order of the High Court directing the defendant to take them back to India cannot be lawfully carried out without their consent or without an order from the Court exercising the jurisdiction of the Crown over infants in this country. It is and always was open to the respondent to apply to His Majesty's High Court of Justice in England for that purpose. If he does so the interests of the infants will be considered, and care will be taken to ascertain their own wishes on all material points. It is enough to say that the order made by the Trial Judge in India as varied by the High Court in its appellate jurisdiction cannot stand, and their Lordships will humbly advise His Majesty that the same ought to be discharged, and the suit dismissed with costs both here and in the Courts below." This Judgment is a complete vindication of the rights of the child and will be welcomed in India where conflicting judgments of the High Courts have made the position of Guardians and Wards very obscure and difficult.

### CONGRATULATIONS

In the name of the Theosophical Society in England and Wales we offer our respectful congratulations to our President on the triumphal ending of this weariful case.



## The London Headquarters

The Headquarters Building has been stopped during the calamitous lock-out by the builders, and arrangements are now being made to carry on the work by the direct employment of labour, Trades Union men only being engaged. The time has therefore come for another appeal to be issued to all members of the T.S. and to well wishers of the Society, for funds for the completion of the building. Some of our wealthy members have not yet subscribed, and we ask them to take part, according to their wealth, in this great effort to house the Society worthily. Our poorer members should also help in this good work, and enable the building when completed, to be opened free of debt. The halls and flats are well let, except the large, and one small hall, retained for casual lettings, so that the Headquarters offers safe security for investment, and we are glad to accept loans for this purpose. There are many who cannot give outright, but who would be glad to make their money useful to the Society in this way, while they retain it as an income. I appeal therefore to all, to come forward quickly with the help needed, so that the work may be finished without further delay, and I know that the appeal will not be made in vain.

ANNIE BESANT

*President of the Theosophical Society,*  
82, Drayton Gardens, S.W.

## Education Thoughts

### OPEN-AIR EDUCATION FOR TOWN CHILDREN

June is here, and everywhere the vivid green and lovely colours of the early blossoms call.

Where are our London children, when the sun is shining and the "wind is on the heath?"

Except to and from school, most of our children are penned within brick walls for at least five hours of daylight. When they play, during the short breathing space allowed them, it is on hard, hot asphalt.

Varying seasons without, a commodious prison within, much work, little play,—such is the June of our children.

Long years ago a Chinese Philosopher is reported to have said, "It is time the children learnt something! Let them have a holiday!"

I am not proposing to let our children loose *en masse* to roam the woods, not at any rate until they have learnt how to profit by such liberty.

I would rather teach them day by day and week

by week, until all nature is full of meaning to the mind of the average child.

How may this be in our Giant City? When the nation has a holiday, how can it be taught rationally to behave and enjoy its opportunity?

My answer is to point to such of our leaders in the Elementary Schools, who are patiently and unselfishly shewing the way. Classes of children may be taken by the teacher to the nearest open space, where a wealth of natural objects serve to give the most delightful lessons. Such children sketch the passing clouds, the bark of a tree, a rustic bridge. They learn the names and look of forest trees, of flowers and shrubs. A lake or pond gives rise to a talk on geography, the names of the Hills (as Parliament Hill) recall old times in History, and so on indefinitely.

Other classes may be taken into the country for a week at a time, and then school journeys, watched by H.M. Inspectors, give the scholars an insight into a life, right away from the slums, that can never be forgotten.

Our draw-back to the realisation of this method of teaching the child to live, is the disability of some schools to profit, owing to the still (in a few cases) large and unwieldy classes. The Authorities permit the excursions of classes containing forty scholars, but such as contain over that number, and up to sixty is the limit, are not allowed in the streets. In time this will be remedied and until then the play-ground class is possible. Each class may take in turn having a period of instruction in the open and the privilege is much sought after.

The last week has seen cart loads of camp-stools at the gates of the County Schools for the purpose of play-ground work.

A watering-pot, a flag-staff, the shadows thrown by the sun and many other equally simple apparatus may be used to demonstrate the object lesson.

So much for a beginning, a much more sweeping reform might come about if all the older children in all town schools could be catered for in the suburbs, travelling free on the Council's trams, which would be returning empty at that time of day, again coming back to town when the cars are empty.

Such schools could be spread bungalow fashion over comparatively large areas and the open-air system adopted in its entirety.

Such a plan would lift the little Londoner right away from his too often sordid surroundings and would give him opportunity to see such another side of life as would enable him to choose an occupation later on that would be good for his health and pocket.



I now leave the question of open-air education for the state educated child and pass on to devices whereby the well-to-do parents may gain equal benefits for their own children.

My own experience of the past four years lies with the youngest of these little ones not extending beyond 8 or 9 years of age.

For these it has been found possible to arrange morning classes held entirely in the open air. A meadow, a piece of waste ground has served the purpose.

Owing to the co-operation of some educationalists an inexpensive wooden structure has been set up for use in wet weather and for storing the necessary furniture and teachers' material, toys, etc.

In front of wide open doors is placed a large wooden platform where the greater part of the day's work and play is carried on.

On the ground near by are little gardens for digging, sowing and planting; a sand-heap for tiny hills, rivers, towns and railways; a small potato patch, a little cornfield, a rock garden, wild flowers, live pets, the treasures of all.

The children in attendance learn to *play* until they are six years old, after which they learn ordinary school subjects including the 3 R's, introductory and practical Geography and History, Elementary Geometry, Brush Work, Clay Modelling, Woodwork, Basket Weaving, Paper-cutting, Carpentry, etc.

Play in which all can join includes incidentally: occasional games, singing, drilling, counting, object lessons, nature study, building miniature houses, unordered play, easy poetry by heart, stories—told and listened to.

Instruction is given when possible in the open meadow or under shady trees.

These "Play Gardens" are open every day both summer and winter, whatever the weather, and the attendance considering the youth of the pupils is surprisingly good. Nor does it fall off in the winter.

We are sometimes asked if it is possible to work in the open-air where there is so much movement and interest calculated to distract attention.

Our teachers tell us that the habit of concentrating the mind is very soon gained and remains for ever a source of health and happiness. The children become so happily engrossed in the occupation of the moment, that even large numbers of visitors in the form of parties of students and others may watch the work without interfering in the least with the attention of the child.

It is one of the few rules that all the play-mates

shall arrive punctually at 10 o'clock; the temperament of the child and the convenience of the mother and of the nurse, must fix the length of time spent at the Play-garden.

The children begin their morning in dusting shelves and cupboards and keeping their belongings tidy, watering the pot plants, cleaning the low washstands and basins and feeding the pets and cleaning out their huts.

The games and talks that follow are most useful in producing clear thought and distinct speech. Companionship leads to good manners and kindness to each other and is especially valuable for "only" children, while such as live in flats gain the garden activities from which they are usually debarred.

As regards the health of the play-mates, colds and coughs are of rare occurrence. There have been no epidemics and any isolated case of childish maladies has been confined to the family of the sufferer.

General health has greatly improved.

Regularity of attendance of the teachers is surprisingly high, and though the play may tire, yet at the end of Term there is no complaint of nervous exhaustion.

It is found possible for each play-garden to pay its own expenses after the first year or so.

Readers desirous of obtaining further information as to fees, working expenses, the formation of Committees of Management, orders to view, etc., are referred to the Secretary, King Alfred School Society, 24, Ellerdale Road, Hampstead, London, N.W.

It will be noted that I have not touched the question of Open-air-Education in connection with the delicate or diseased child.

This has been recently dealt with by Sir George Newman, Chief Medical Officer, Board of Education, in his "Chadwick Lectures."

After describing the medical side of this work amongst the debilitated, and stating the certain benefits gained, he referred those seeking information to the working of the open air schools of recovery by the Local Education Authorities in London, Halifax, Bradford, Sheffield, Norwich, Birmingham, Darlington, Kettering, Lincoln, Bristol and York. He concluded with these words. "London has only two open-air schools but it needs scores."

E. L. CLAREMONT

*Chairman of Committee of Management,  
King Alfred Play Gardens.*



## CHANGES IN THE WORLD OF EDUCATION

As an active worker in education I should like to show from the actual work of many schools how a few of the Theosophical ideas on education are being really practically carried out. I shall, therefore, start with the beginning of the child's school life, when the Montessori method is strongly advocated owing to the complete independence of action it fosters combined with freedom of movement. The little ones are allowed to do just what they please, to move about their room freely and when they wish and to change their occupation as often as they like whilst the teacher is apparently doing very little, or better still, nothing, for the very kernel of the system is never to do a single thing for the children, but to let them puzzle out their own difficulties alone or with the help of their companions, so from the very early days self-development and the spirit of brotherhood are encouraged.

The next stage is to teach the child to read, and here again is seen a remarkable advance in the means used to develop "that self-expression in the child" of which Mrs. Ransom spoke in her article in the May VAHAN.

No longer is the child taught to read mechanically; he is guided to unfold every faculty by his own exertion; in fact the teaching to read to-day is a complete education in itself because it includes baby phonetics, the telling of tales, the quickening of the observation powers, writing, printing, drawing, acting, and the encouragement of the quicker ones to help the slower members of the class. As this, the Dale system, is followed, both in the richer and the County Council schools we shall, not very long hence, see a remarkable awakening in the powers of the child permeating all classes of society.

In fact most subjects handled in the school-room of to-day aim at the development of independent thought, the awakening of the reasoning faculties and the power of discernment and judgment, rather than the thrusting of facts into the pupil's mind much to the bewilderment of the old-fashioned parent, who fails to understand what progress his child is making because he is no longer primed with facts. One very good example of this change in dealing with a subject is seen in the up-to-date geography teaching, and another in the teaching of drawing, where the power of visualisation is yearly being more and more encouraged. The child is trained to accurately observe an object for a few minutes and then to draw or paint it from memory. He takes great

interest in this practice and does it remarkably well and I have lately tried a similar experiment in picture talks I give to a class of pupils about 12 years of age. Judging from the verbal descriptions I get, the power of noticing and remembering correctly is very good.

Another significant feature of the curriculum is the introduction of those subjects other than music, which help to develop and train the higher emotions, such as picture talks and art lantern lectures, indicating that people are awakening to the importance of training the emotional nature.

In schools, also, innovations are being introduced, which tend to break down the barriers that separate nations. The greater facility in acquiring languages brought about by the modern direct methods of imparting them is the one that will occur at once to all, but, added to this is the interchange of children during the holidays when English boys and girls are sent to live in foreign families and in return we receive and welcome their children. I think it was during the last year that a party of young folk from the elementary schools was taken on a visit to Paris. This intercourse begun in youth and under such happy circumstances must surely influence their whole attitude towards other peoples.

I have mentioned only a few of the changes that are creeping into the educational world, but, I think they are enough to show how the thought of the world is being brought more and more into line with ours; thus, laying a foundation for the Theosophical schools I trust we shall soon see started under the auspices of our workers.

J. MANVILLE

## LONG SCHOOL JOURNEYS

Long school journeys are becoming more favoured by educationists as a very valuable means of awakening latent and developing innate qualities of heart and mind in the boys and girls of our schools. Under the plan usually adopted, scholars and teachers spend together a school vacation of a week or fortnight away from home. Endeavour is made to visit centres situated in districts, which contrast in as many ways as possible with home environment. Town scholars visit quiet mountain regions, the happy sea-side, the rural village, while provincial scholars find change amid the hurry and bustle of big cities and busy manufacturing centres. There, daily excursions under their teacher's guidance reveal phenomena of nature, processes of manufacture, modes of life and industry past and present, which



are new and strange and therefore interesting to the young travellers. Absent from home influences, manners and environment, living together with their teachers under the same roof, dining together at the same board, the children gain fresh ideas of life, broader views of conduct, and foster habits of self-control, unselfish comradeship, useful citizenship and brotherhood. Those alone, who have been privileged to participate in one or more of these journeys can appreciate to the full their value in every department of life. They alone know how the raw, uncouth youth by example at table, and in the continuous society of his masters and fellows is quickly won to practise a better code of conduct, how the practice of uprooting and breaking down every new flower specimen yields to a desire to appreciate and study such *in situ* and to stifle the selfish joy of possession, in the greater and nobler resolve to let live, how the faculties of artistic representation and observational investigation are quickened and developed. On a first journey it is the new object at hand—the shell, the flower, the machine—which captivates the youthful mind rather than the mass, the harmony among the parts, the process of manufacture as a whole, so narrow is the mental outlook through want of contrast and change in home experiences. Yet the faculties for appreciating phenomena in mass as well as in isolation are educated, and a second and third journey yield immense opportunities for rightly directing the expanding consciousness, to the ever watchful teacher.

After undertaking seven such annual journeys each of eight days' duration from a provincial school to London, Abergavenny, Bournemouth, Brecon, and other places the writer is convinced of the value of this mode of education. To the present, the journeys are organised to be carried out in the teacher's time and at his and the parents' expense. The London Education Authority now grants permission for such journeys in school time, and with an extension of that encouragement given by the Board of Education to teachers desiring to make educational experiment, there will doubtless be developments in this direction in the immediate future. For there are infinite possibilities of developing this useful work, when time and means and recognition are forthcoming. Curiously, the movement, is at present almost confined to the Primary School—and not to their more wealthy scholars by any means. The booking of the weekly amounts of boys who have had to earn every penny of the fifteen or sixteen shillings requisite to bring for the eight-day trip is

well remembered. Is not the training of this preparation immense? though this financial consideration often debar the scholars, who would most benefit from the change, from joining the party, much to the teacher's sorrow.

Given however, that the movement appeals as a real force to the teacher, and is congenial to his temperament; given fine weather, permitting outdoor talks, writing and sketching, and teacher and scholars equally interested and in the one attitude of enquiry towards life which visiting fresh scenes stimulates; is there any wonder that the long school journey is an immense educational stimulus and that scholars return to home conditions better equipped physically, emotionally, mentally, and spiritually.

BERTRAM A. TOMES

### “Nature took the Child upon her Knee”

A little child, weak and deformed, had been taken away from the town and brought to the sea-side for its health.

The place selected was one upon which the sea had for years been steadily encroaching, and just beyond the straggling line of cottages of which the village was composed, lay an open country of moor and fen, where wild fowl hid their nests and where the higher ground was brilliant with golden gorse and broom, delicate purple heather and sweet scented may.

Here, or by the sea, in the warm June air, the child was laid; and here each day, the flowers breathed exhilarating perfumes, the larks sang in chorus above her, plovers wheeled round with their plaintive musical cry, or a stately heron sailed majestically overhead towards the distant marshes. Little brown rabbits peeped at her, scurried away to the nearest hole, then turned and peeped again till her delighted laugh sent them scampering into their homes.

Up in the sky the clouds formed themselves into everchanging pictures, wonderful countries, snow-capped mountains, lakes of delicate green and blue, pretty pink flecks like drifting rose leaves, and then great golden gates that barred the world from the sun at close of day.

Round her in the grass, were all kinds of tiny little flowers, perfect wee blossoms of various hues,



and delicious odorous gusts of warm air came from the neighbouring clump of Scotch firs.

By the sea it was even more wonderful still. The waves were like playmates to her, they would roll up in beautiful emerald lines, breaking on the shore into showers of a thousand colours, and leaving little bits of glistening white foam that danced over her and melted as she caught them; again they raced back as though trying to catch those behind them, and the splash and dash of their crests rising sparkling together sounded like happy laughter, for they tossed beautiful fringes of palest coloured seaweed from one to the other, till sinking down again, like children falling in merriment, they pushed the pretty seaflower nearer and nearer in widening circles till she could stretch out her hand and reach it.

Sometimes the day was so hot that the waves seemed too tired to play much, so they just turned over in lazy little ripples bringing all sorts of pretty treasures with them, tiny pink and white shells, and sprawling starfish, or uncovering bright bits of cornelian and amber that lay hidden in the sand.

Every day brought health and strength till she was sufficiently well to walk alone, in the scented lanes or over the wild moors, or by the sea that ran to meet her in boisterous welcome; and she strung the coloured stones it brought her into a chain, for a keepsake when she went away.

Many years passed, and then necessity and want clamoured at the woman's door.

"Go out and work," advised one.

"Earn money," said another.

"Alas," she answered, "I am too handicapped to so compete with the world," and taking up her old chain of seastones she prayed for help.

Her tears fell on the gems, and as in a dream she heard the sounding breakers and again saw the smiling scenes of her childhood.

"Sing," thundered the waves persistently.

"Sing," called the larks.

"Sing," whispered the wind.

"Of what shall I sing?" asked the woman.

"Of all we have taught you," came the answer, "let your pen be your voice, sweeter and richer than any, with the melodies of God."

So the woman wrote the songs that they had poured into her heart; wrote of the shore, that each grain of sand, each worn and rounded stone are evidences of God's work through countless ages, the various shells that bear silent testimony of "His wonders in the deep," of the foamy crested waves with shifting depth and play of colour, reflecting His untiring energy and might, while in the unceasing roar and beat of the sea, "the voice

of the great Creator," speaks with a continual eloquence to His children, alternately commanding and pleading recognition and worship from them.

The birds took up the strain, and the woman told of the exquisite melodies they brought almost from Heaven itself, songs of Harmony and Praise, then exultant outbursts of the pure joy of living; and other songs, fraught with such lingering memories that some who heard bowed their heads, and for the sake of past sweet days thanked God, and took up life afresh.

She told of the starry flowers, the gorgeous glow of colour in leaf and blossom, and how the soft spreading mosses are perfect little worlds of wonder; of the instinct and order of Life in all forms of creation, and of the change and progress of the ages.

The world listened, and only vaguely understood, so it showered gold on the singer as the latest "novelty," and passed on.

Still her pen wrote ever the same theme, only the tones rose clearer, sweeter and more insistent; till the world, worn with its gambling racing strife, and fain to admit its underlying anxiety of "whence" and "whither"? paused awhile, recognised the old old truths, clamoured for the reason of its helplessness, and cast the blame of its errors on Him who orders all things well.

"God is good," sang the woman, "His Spirit pulsates in all and through all, His power and His forces are yours also, you ignore your kinship to Him, and in your necessity you fail to apply perfectly His Power within you. "Ask and ye shall receive," ask, oh scientific seekers, but ask from Him and He will reveal as you seek; ask, preachers of His word, and declare Him All-good, All-merciful, All-powerful, His glory in all His works, and His image in each one of His children. Ask, oh sick and dispirited world, and in asking raise your head and feel the warmth and glow of God's radiance in the sunlight, the soothing influence of purity and calm He exhales from the perfumed flowers, and acknowledge His Beauty in their grace of form and colour." "Ask of the salt sea air or moorland breeze its healthgiving freshness, and breathe in renewed vigour till it permeates both mind and body."

There is nothing round you but what is of Him, the very wood of a poor garret door was once a lofty tree instinct with Life from Him.

Your "whence"? and your "whither"? are but "from" and "to" Himself, for "in Him we live and move and have our being."

MAUD M. HILL



## “Flowers and Gardens”

By JINARAJADASA

A little volume which must be already well-known to us has come into my hands for review. But I feel that the hands which take up such a task must not only be very eager, but very reverent; indeed what is generally understood by *review* seems out of the question here. So if I may—feeling I have had great honour done me—I will offer the writer some humble appreciation, some loving recognition.

It may be (so I think) that the privilege of uttering a few words has come to me because many years ago I also had glimpses (but fragmentary) of a wonderful Garden, and I also wrote of a Gardener, even clothing the central Figure of the Vision with that beauteous appellation “Flower of Flowers.” I had forgotten in all the rush of event crowding life since, these far-off dreams. But when I took up Mr. Jinarajadasa’s little book the fragrance of the Garden was blown back on me, and I fell to “dreaming.” I could talk a great deal about the exquisite symbolism alone, but beyond that there is the inner significance, and the all-compelling attraction of this to me is that there are *several* meanings, veiled or rather say *revealed*—to some—in the one symbol; the words are as Gates into the Garden, it is true, but there are other gates, and these keep on opening *inward*. The delicate suggestiveness breathed from the pages seems as the bloom on the flowers themselves, and to explain in detail (if the words for that purpose existed!) might even brush off some of the beauty. So I am afraid I shall be what some may call a little “vague.” But be sure if I could dream *my* dream into you I would gladly do so.

When I read of the fractious child whose office it is to make the parents grow in patience, I think I knew why and how it was that some months ago One had said to me: “If your friend cannot be the ideal you have seen in him then *you* must be it for him, for the time needed.”

In the second chapter I notice the care that is given to a weed which also has its right of life guarded. It is not flung on a rubbish-heap. One is reminded of Tennyson’s intuitive lines:

“That nothing walks with aimless feet,  
That not one life shall be destroyed  
Nor cast as rubbish to the void  
When God hath made the pile complete.”

How *very* much more than *we* realise is involved in the teaching “Judge not.” To have grasped it

in the moral sense as applied to individuals is already much, but it flows so far beyond.

“*Think of the evil as not having been done.*”

This is the true, the ideal Forgiveness itself, and herein lies that mystery (as it is named) of “vicarious atonement.” Very sweetly does that little formula close the passage, at the back perhaps of *all* absolutions uttered by a *Great High Priest*. “My Flower will grow according to the way the Flower of Flowers has taught it.” . . .

“Among the Gardeners are two . . . *the Head and the Heart.*” . . . Truest of all true things indeed these words which tell that “with Their command comes the power of fulfilling that command.” You *cannot help obeying*. Unforgotten indeed are such experiences. . . .

Once long ago I was in a concert hall hearing Anton Rubinstein play, and I remember how at the close of the music the audience, stimulated beyond restraint, rushed forward, overturning chairs, to get to the platform near this King of Melody. How much more so then for those who are Kings Spiritual.

“When the flower in Man grows it is really the Flower of Flowers growing in and through him.” Do we, can we realise—even faintly—the inspiration of this idea, inspiring because it is so true? The magnitude of it must overpower our little lives “downstairs” I think.

“If any halt because the path is dark it is because he has not been true to his work in the minutes of the hours behind him.” So as there is no time for a halt (unless decreed by our Commanders) untruth leads to what may be termed a sort of occult unpunctuality!

“Truth of feeling—sympathy with serenity.”

“Truth of thought—judgment with impersonality.”

“Truth in action—service.”

Who has read a more beautiful definition of the highest, most all-inclusive virtue? Perfection, however, is *in us*. “We are not strangers in Beauty’s land.” . . . Nay we could not even be lost in our garden with such a guide through it. Of all the flowers I think I love the “Everybody you” best, perhaps because at heart I am such a wild lover.

Of He who *radiates the essence of the children of all the worlds* (and who yet lives in the youth of them), “lover in every rôle, artist in every art, saint of every creed,” what may be said that is not presumption? Only perhaps this—that one longs with unutterable longing for the day when each artist that paints a picture, each poet that weaves his song will *know* that in him this World Artist is dreaming all the while.

And so as we walk our Garden, and the hour



draws near for us to go to sleep in our city of "bricks and mortar" once more (but surely never so soundly asleep again?) we are met by One christened "Heart's Flower" who "cares for the aged and ailing" . . . it may be till they *become children*, and mature in that newer fashion, known to the Gardeners and Their Best-Beloved.

"If great is the happiness of creation more exquisite and wondrous still is the feeling that it is not you that have created but another." This veritably is the message to the artists of our newer day. This it is which lies at the basis of all reverence and wonder. I remember thinking once that I would like to change just a word in that well-known French proverb, "*Tout comprendre, tout pardonner*"—beautiful as it is—would it not be for us "*tout adorer?*" No pardon needed anywhere.

And so it comes to me, as I take for granted it will to you, that the words written over the Garden's Portal are good to know:

"To dream is to plan for future service, and the lovelier the dream, the greater shall that service be."

"ONE WHO IS YOUNG IN DREAMS"

## Reviews

THE PROBLEMS OF PSYCHICAL RESEARCH. By HERWARD CARRINGTON. (London: Rider and Son, Limited.) 7/6.

This rather bulky volume is more for the student than for the ordinary reader. The stating of the 'problems' could, we think, have been condensed with advantage. To a student of Theosophy it is obvious that neither the author nor any other student of psychical research will find further solutions to his problems till he frankly acknowledges a life beyond the physical and seeks to comprehend its phenomena. In this book we find a few forward but very cautious steps taken, for the author seemingly dreads to step over the physical threshold fearing the contents of the "unknown." It is the "subliminal" that lies below the physical surface, a veritable abyss, into which few care to plunge. It is interesting to note that through mediums it is stated that "Idiocy and insanity are supposed to gradually wear off in the next life, and a gradual return to normal conditions ensue." The "Problems of Telepathy" are discussed at length, and though the author cites many

theories to account for telepathy he does not take into consideration that offered by Theosophy, the only theory that offers an explanation of the connecting links between the "double standpoint physical and mental." The author does make a hesitating use of the words "etheric double," and "astral" without an altogether clear conception of their meaning, or the function in man's make-up that they describe. Psychic experiences, the psychology of planchette writing, witchcraft, and scientific truths in fairy stories, are some of the points brought up for consideration in the light of psychological investigation, and interesting and common sense possible explanations of them advanced—not always completely convincing. But the main value of the book lies in its declaration of how far psychical investigation has gone and the many points that need to be cleared up. In reading this book one gets the impression of looking through a tiny window into an awesome chaos; the physical world is sure, the rest a veritable quicksand whereon is no sure foothold. We are certain that students of Theosophy could change all this by careful psychic experimentation, accurately recorded and sifted, and weighed in the balance of Theosophic teaching. Psychical problems would begin to be solved and ordered worlds revealed to thousands of eager seekers, whom the present theories and solutions fail altogether to satisfy.

J. R.

PRISONS AND PRISONERS. By CONSTANCE LYTTON. (Lond., William Heineman. Price 3s. 6d.)

Many reviews of this striking book have already appeared, and much has been said on all sides in praise and appreciation of it, and deservedly. Lady Constance Lytton traces the growth of her awaking to the full deep purport of the Woman's Movement, and especially to that phase of it called "militant." Caught up in that she determined to justify her membership of the W.S.P.U., which dedicates itself to militancy. With wonderful clarity she saw exactly how she must serve the ideal she held. That she never loses sight of, despite the terrible ordeals to which she deliberately exposes herself. Delicate in health, shrinking from pain and roughness yet Lady Constance steeled herself to become one of a Deputation to the Prime Minister. She quite well knew what it would involve. One of the finest passages in the book is where she deliberates with herself as to whom she should represent in her own heart in that Deputation. Finally she selected to represent "the superfluous spinster." England is full of



them—useless, wasted, incapacitated by sheer membership in the upper classes. Then came brutal handling, wearisome trial, imprisonment and its terrors of repression and lack of decencies. And the author tells it all so simply, with exquisite and unconscious pathos. But class-privilege dogged her, and she was released from Holloway without experiencing to the bitter end the hard fate of prisoners.

Later on a stone thrown was sufficient. A second imprisonment—and privilege again ameliorating circumstance. Then “Jane Warton” comes on the scene.

In this disguise Lady Constance throws another stone, with her we seem to touch unspeakable depths of torture and degradation in the treatment meted out to her and other suffrage prisoners in Holloway; but here we are entirely revolted. We look back upon the Inquisition with a shudder and a shrinking of the flesh, we could not imagine such utter savagery of ill-treatment in our own enlightened day. Yet here it is in our midst. Such horrors of inhuman torture as inflicted upon suffrage prisoners are an indelible strain upon a Christian Government. And, it is permitted, even applauded—and, worse, still goes on! Here is a woman, fine, courageous, driven by the divine white-hot passion to serve her oppressed fellow-creatures—and all the answer she gets is to be wrecked physically. The whole book reveals an immense purpose and a deep insight into the whole ideal that lies behind the fierce desire to gain “Votes for Women.” And Lady Constance may rest assured that though no further activity may be hers for the cause that is dearer to her than life, yet this book of hers shall carry conviction to thousands who will stretch out helping hands to secure for women the social, economic and political freedom that ought to be theirs without this bitter fight.

J. R.

## Our Contemporaries

### I. T.S. PUBLICATIONS

*The Theosophist*, May. You do not realise while reading Mrs. Besant's *The Building of the Individual* (continued), that she is ‘holding you suspended over an abyss of metaphysics; she makes it seem an easy thing to swim in oceans of spirit and aether without sinking, and it is only

after she has landed you again that you gasp. There is a tremendous sense of the radiance and abundance of life in this series. *Theosophy and the Child* (L. Haden Guest) is written with admirable common-sense, and is full of wholesome physical Theosophy. *Professor Bergson and the Hindu Vedanta* (K. Narayanaswami Aiyer) is a very interesting article, and shows how true, from the Hindu point-of-view, are the lines upon which Professor Bergson is working, and how Vedanta both corroborates and supplements his conclusions. *The Quest in Persia* (F. Hadland Davis) is fragrant with the poetry and beauty of Sufism, and in *The School of Pythagoras at Cambridge* Mr. F. L. Woodward, M.A., tells interesting things about the old Norman stone house known by that name, ‘secluded among the trees in the quiet gardens behind St. John's College.’ *From the Diary of a Travelling Philosopher, II.*, by Count Hermann Kaiserling, contains both interesting observation and hasty generalisation, and exhibits a critical faculty at once shrewd and erratic. There are other good articles unnoticed, and taking it altogether it is long since we have had a more interesting issue. It is the more to be deplored, therefore, that its excellence should have been marred by the inclusion of such wretched doggerel as the lines to *Helena Petrovna Blavatsky*.

*The American Theosophist*, May. Of the original articles, *Is Theosophy a Religion?* (Elizabeth Severs) gives a refreshingly clear-cut and definite answer to the question, though, as the writer says, ‘the answer depends very largely on the temperament of the answerer’. Dr. Van Hook compresses into two short pages many illuminating ideas on *Group-Soul Relations in Evolution*; and Mrs. Taffinder contributes *Orpheus* to the series of *World-Teachers of the Aryan Race*. The number contains also, as reprints, two articles on clairvoyance:—*Clairvoyance and Mental Healing* by Mrs. Besant, and *Shall we Teach Clairvoyance?* by William Q. Judge.

*Adyar Bulletin*, April. Mrs. Besant's belief in the future of India and her aspiration for ‘a Federated Empire of free nations, under one mighty Imperial Crown’ is the theme of her lecture *The Place of Theosophy in India*; and it is not possible to read it without recognising it as the grandest ideal of government ever offered to the Aryan races. *After the Event*, by Miss H. F. Stuart, gives a vivid account of imposing scenes during Mr. Wadia's visit to the Shrivilliputur Conference; and there is an address by Mr. Leadbeater to the Rangoon F.T.S.



*Theosophy in India*, April. The Editorial Notes are very interesting, reflecting as they do the enlightened and progressive Hindu view of the inter-racial problem of our Empire. They contain also a fair and broad statement regarding the responsibility of the Brahmins for the present evils of Hindu Society. There are also articles on *Planes and Bodies of Man, Karma and Astrology, Maeterlinck on a Future Life, etc.*

*Theosophy in Scotland*, May. *The Choice*, by Jean R. Bindy, is quite refreshingly beautiful. It begins with the babies playing in their large green meadow in the middle of heaven; and the biggest and cleverest of them is not at all pleased when he is taken away from his game there to appear before the throne 'where Mary, the Mother of Christ, sits, with her five hand-maidens around her.' From the beginning to the end, where the angels rejoice that another saviour of men has arisen, it has the freshness and charm of a medieval Christian legend. There are besides some interesting short papers on a variety of subjects.

## II. OTHER PUBLICATIONS

*The Herald of the Star*, May. Mrs. Besant contributes to her series, *Ideals of the Future*, No. V., *Liberty*. Mr. Francis Meynell writes of *Francis Thompson* with deep sincerity, and points out the source of that arresting and impressive quality which sets him apart from all other modern poets. 'This was Francis Thompson's glory in poetry—that for him his art was never deliberately enthroned above the obligations of life. How far he failed in these obligations is beside the point. When he failed, he wept, and cried mercy of God. He did not plead the "artistic temperament."' Mr. Cecil Chapman, Magistrate of the Tower Hill Police Court, describes *The Little Commonwealth*, a venture which those who are working for penal reform for children are watching with great hope. He gives a vivid narrative of the life of the community, from the original, but surely sound, judgments of the versatile Harriet Smedley, to the ducking by the indignant citizens of the little boy who cast a reflection on the honour of the community by running away from it. (The fact that Harriet Smedley held an enquiry into the incident and afterwards refused to punish the duckers gives one much confidence in her judgment.) Among other articles of interest are *The Signs in the Heavens of a Great World-Teacher* (Gertrude de Bielski), *Hygiene of Child Life and Education* (concluded, L. Haden Guest); and Lady Emily Lutyens has

a little paper of notable beauty and restraint called *A Suffragette*.

*The Path*, May. From the mystical reverie in the *Editorial Notes* to the mystical reverie called *The Grail Cup*, by Elinor Dunlop, we pass through two able articles on transcendental chemistry. In *The Chemistry of Moods*, Mrs. Leisenring, building from the foundation that 'The majority pass existence in the chemical elements. That is to say the action and reaction of the cells of our physical bodies give the impulse for most of our personal actions,' finds the conclusion that 'we shall have to rouse our imaginations and conceive of a new type of man not based on animal perfection and semi-consciousness. If those who preach "eugenics" would ponder the problem of reproduction from the point of view of Consciousness and not of mere physical heredity, they might begin to see what creation means, how the race will really be improved, and who are the "fit"! To Book III. of *Life and Matter* (Luis Rubio Amoeda) are added Parts II., *Circulation*, and III., *The Senses*. There are besides *The Excuse for Civilisation* (G. W. Russell), *The Zodiac*, and the *Epilogue to Super-Humanity*, by Mme. de Steiger.

*Modern Astrology*, May, contains several articles likely to be interesting to readers of the VAHAN. On the passing of Mrs. Cooper Oakley, who evidently accepted Astrology and utilised it, the Editor adds a few lines of personal comment to the biographical notes quoted from the VAHAN. A second long article has for its subject another eminent theosophist — Dr. Hübbe-Schleiden — whose horoscope is delineated by W. Becker. Three letters to the Editor are printed, two of which agree upon the impossibility of separating Theosophy from Astrology (i.e., of separating the esoteric interpretation from the practical reading of horoscopes). The second letter gives an interesting mechanical illustration showing the possibility of neutralising karma by exercise of will, guided by knowledge—such as Astrology can by study, be made to yield. A section of interest to those possessing a slight acquaintance with Astrology is the Question Department. An extension of this department to personal questions, under the title of "The Oracle" is announced.

*The Occult Review*, May, contains an appreciative study by the Editor of Mrs. Elsa Barker, an American F.T.S., a 'poet of distinction,' and author of *Letters from a Living Dead Man*; *The Occult East* (Sax Romer) being a survey of Oriental magic, chiefly of the kind called sorcery; *Dreams and their Utility* (A. Leonard Summers), giving several dreams that came true; *The Psychic*



*Experiments of Sir William Crookes* (Reginald B. Span); and a good article on *Religious Symbolism of the Cup* (G. M. Gort), chiefly Jewish and Christian.

LIBRARIAN

## Reports and Notices

### ELECTION OF PRESIDENT, 1914

#### *Votes of the Theosophical Society in England and Wales*

Total papers sent out	-	-	2,280
Total papers returned	-	-	1,556
"Yes"	-	-	1,545
"No"	-	-	9
Spoiled papers	-	-	2
			<hr/>
			1,556

68 per cent. of members voted, *i.e.*, a little over two-thirds.

(Signed) ARNOLD S. BANKS  
*Returning Officer.*

### "THE NEXT STEPS IN EDUCATION" CONFERENCE

#### *Mrs. Besant in the Chair*

What the Committee hope will be a very interesting Conference is to be held at London University, Imperial Institute, S. Kensington, on June 18th, 19th and 20th, under the auspices of a Committee of representatives of the Fabian Education Group, King Alfred School Society, Moral Education League, National Union of Teachers, Ratan Tata Foundation (London University), School Medical Officers' Association, Theosophical Society, Theosophical Educational Trust and the Women's Industrial Council. The proceedings will occupy both morning and afternoon sessions on all three days beginning at 10.30 a.m. and 2.30 p.m. respectively. It is also hoped to give an opportunity for the informal meeting of those attending the Conference in the afternoon after the regular discussion is over for the day.

On Thursday, June 18th, Mrs. Besant will preside; she will take the chair at 10.30 a.m.

Among those who have at present promised to speak are Dr. D. Cruickshank of the Scotch Education Department (Author of *School Clinics*) on The School Clinic, Dr. N. Bishop Harman on Vision as affected by Type in School Books, Dr. J. Kerr (Research Officer L.C.C.) on Ventila-

tion of Schools, Dr. Letitia Fairfield (Assistant M.O., L.C.C.) and Mr. J. L. A. Paton, M.A. (Headmaster Manchester Grammar School) on Sex Instruction, Prof. J. H. Muirhead (University of Birmingham) on Civics, Mr. Cyril Burt (L.C.C. Psychologist) on Mental Types and their Different Educational Needs, Miss E. P. Hughes on Red Cross Work and Civics in Rural Areas, School Feeding, The Training of the Adolescent, The Status of the Teacher and the Relation of the Curriculum to Industrial Conditions, are other subjects which are to be dealt with, and a number of prominent educationists have already expressed the intention of being present and taking part in the discussion. Admission to the Conference will be free, but accommodation can be reserved for those who apply for tickets.

It is hoped that the attendance will be very large and that the authoritative nature of the papers and discussions will serve to bring educational reforms, ripe for settlement very prominently forward. Further particulars can be obtained from the Secretary, Dr. L. Haden Guest, 16A, John Street, Adelphi, W.C.

### THE PRESIDENT'S SCOTTISH TOUR

The President leaves London for Glasgow on the evening of Tuesday, 2nd June, and will be accompanied by the General Secretaries of Russia, Austria and Scotland, in addition to several other members. A public lecture on "Eastern and Western Science," will be given in the large St. Andrew Hall, Glasgow, on Thursday, 4th June, presided over by the Lord Provost of the City. A meeting open to the public under the auspices of The Order of the Order of the Star in the East, will be presided over by Viscountess Churchill.

Friday and Saturday, 5th and 6th June, will be filled up with meetings in Edinburgh. The new Usher Hall, Edinburgh, has been taken for a public lecture on 5th June, when Mrs. Besant will speak on "The Value of Theosophy."

Mrs. Besant will preside over the Fourth Annual Convention of the Theosophical Society in Scotland on the afternoon of Saturday, 6th June. A most cordial invitation is extended to all members of the Society in England and Wales. Those intending to be present should communicate as soon as possible with the General Secretary, so that places for the lectures may be reserved for them, and hospitality may be arranged.

D. GRAHAM POLE

*General Secretary,  
Theosophical Society in Scotland,*



#### ADDITIONAL QUEEN'S HALL LECTURE BY THE PRESIDENT

Mrs. Besant will give an additional lecture in the Queen's Hall on Thursday, June 11, at 8.30 p.m.; her subject will be "*India's Plea for Justice: shall India be a buttress or a Peril to the Empire?*" The chair will be taken by the Right Honourable The Earl Brassey, G.C.B. Members are asked to give all the help they can in making this lecture known. Public attention is being drawn to Indian questions by the visit of the Indian National Congress Delegates, and it is of great importance that Mrs. Besant's address should be listened to by as large and as influential an audience as can be gathered together.

There will be 1,000 free tickets, and reserved seats at 5s., 2s. (numbered) and 1s. (unnumbered), to be had from the Theosophical Publishing Society, 161, New Bond Street, W., The Theosophical Society, 19, Tavistock Square, W.C., or the Queen's Hall, Langham Place, W.

#### ORDER OF THE STAR IN THE EAST

Members of the Order are asked to take note that meetings are held every Thursday in the new Committee Room, 19, Tavistock Square, from 6.45 to 7.15 p.m., and it is hoped that as many members as possible will make a special point of being present.

EMILY LUTYENS

#### A LECTURE BY THE PRESIDENT

Under the auspices of the Central London Lodge, Mrs. Besant will lecture on "Theosophy and Social Work," on Tuesday, June 9, at 8 p.m., in the Kensington Town Hall, High Street, Kensington.

Seats, numbered and reserved, 3s., 2s. Admission 1s., 6d. Applications should be sent, accompanied by a stamped and addressed envelope, to The Librarian, 19, Tavistock Square, W.C., or the Theosophical Publishing Society, 161, New Bond Street, W., or the Order of the Star in the East Dépôt, 290, Regent Street.

This lecture will be followed by a series of lectures on pressing social problems by prominent speakers in the Lecture Hall, 19, Tavistock Square. For fuller particulars see *Lecture List, Central London Lodge*.

#### EXECUTIVE COMMITTEE

A meeting of the Executive Committee was held at 2.30 p.m. on Saturday, May 2, at Headquarters. Present: A. S. Banks, W. Bell, Mrs. Besant-

Scott, Mrs. Betts, J. Bibby, D. N. Dunlop, L. H. Guest, Lady Emily Lutyens, G. H. and Mrs. Whyte, the Hon. Treasurer and the Vice-President. J. W. C. Perkins represented the Midland Federation.

Mr. Sinnett took the Chair.

Regrets for absence were given from the General Secretary, the Hon. Treasurer, Miss Bright, Mrs. Despard and Miss Green.

The minutes of the last meeting were read.

The Membership Report, since the previous meeting, showed: fifty-five new Fellows; two transferred to other National Societies; ten resigned; and one deceased; making a net gain of forty-two.

Concerning the Incorporation of the Theosophical Society Mr. Sinnett reported that the Articles of Association had been submitted to a lawyer, who had expressed his opinion that it was not possible to separate the Rules of the Society from the Articles, and he thought it advisable that property should be held by a small body constituting the central organisation of the Society.

It was agreed that an *epitome* of the main principles agreed to by the Committee should be sent by Mrs. Betts, in consultation with Mr. Sinnett and Dr. Guest, to Federations and Lodges for discussion.

It was decided to hold Convention on Saturday, July 4.

A Committee was appointed, comprising Mrs. Betts, Mrs. Whyte, Dr. Guest and Mr. Dunlop, and the Vice-President *ex-officio*, to make all arrangements for Convention.

With regard to the election of the General Secretary, it was agreed that if Mrs. Sharpe were able to carry on the work, she would receive their unanimous support. If Mrs. Sharpe were unable to stand for nomination, Dr. Guest and Mrs. Betts were suggested for the Secretaryship. It was decided to consult the President on the subject.

The Committee were unanimously in favour of the re-election of Colonel Lauder as Treasurer.

The date of the next meeting was fixed for Saturday, June 13, at 2.30 p.m.

#### THE NORTHERN FEDERATION

With the presence of Mrs. Besant in Sheffield, the Conference of the Northern Federated Lodges, which was held in that city on May 16 and 17, was bound to be an unprecedented success, about a hundred F.T.S. assembled in the station, to greet the President on her arrival from London, and after a short rest, she lectured to a large and



enthusiastic audience on "The Work of the T.S.," with special reference to the need for Theosophy to be carried into all the movements of the time, which make for progress and co-operation. She also urged very strongly on the older members, the necessity for welcoming and sympathising in the newer developments, evolved by the younger members, since upon the coming generation will devolve the duty and privilege, of carrying on reform and reconstruction in state and society. The function of tea gave many friends an opportunity of a few words with Mrs. Besant, and a good Yorkshire cheer from the crowd upon the platform astonished the uninitiated, as her train steamed out of the station on her return journey.

Mr. Wedgwood who presided over the Conference lectured to its members on Saturday evening on "The Reality of the Unseen," and on Sunday to the public on "Christianity in the Light of Theosophy." On the Sunday afternoon, Mrs. Duckworth (Wirral) addressed the members of "The Star in the East" on The Radiance of the Christ.

At the Annual Council Meeting, Mr. Wm. Bell was elected Chairman in the place of Mr. E. J. Dunn, and Miss Pattinson was re-elected Secretary and Treasurer. The Council by a unanimous vote passed the following resolution, proposed by Mr. Theodore Bell and seconded by Mr. Hodgson Smith. "That clause 6 of the Resumé of the Articles of the Association, relating to the nomination of the General Secretary by the President, be deleted from the Incorporation Scheme." The Hon. Secretary also requested that all Lodges study the Resumé and report to her not later than June 14th, in order that the emergency committee might deal with such report before the next Convention, July 4. Secretaries of Lodges please note.

The thanks of the Federation are due to the Sheffield members, who, under rather difficult circumstances arranged so admirably for the comfort of the delegates and friends.

J. S. PATTINSON  
*Hon. Secretary.*

#### THE SOUTHERN FEDERATION

The success of the Federation Convention at Cheltenham was a foregone conclusion once we knew the President would be with us; and it proved, in point of numbers, a record gathering. Delegates and visiting F.T.S. poured in from such outposts as Plymouth and Folkestone and from all the intervening Lodges and Centres; and in

addition we welcomed with great satisfaction the representatives sent officially from the Northern and Midland Federations; Miss Pattinson, Mrs. Duckworth and Mr. Bernard Old; all three joined in the discussions at the business meetings and gave useful suggestions based on other methods than those familiar in the South. Such exchanges are mutually helpful and informative.

The great event of our crowded days was the President's splendid lecture at the Town Hall on "The Value of Theosophy," which was literally received with bated breath—she held all enthralled for one hour and twenty minutes with her magnificent oratory and the beauty of her theme. Both day and time (Saturday, 5.30 p.m.) had been considered bad locally from the point of view of an audience, but there need have been no fear; the big hall was crowded—a record gathering in fact.\* Preceding the public Lecture the President had given a short address to members on Lodges and Lodge work. This subject was peculiarly fitting since the occasion marked the opening of the new Cheltenham Lodge. Many and cordial congratulations poured in upon our hosts; they have acquired charming quarters at 4, St. Margaret's Terrace, and much pleasant envy was mingled with the admiration bestowed on the rooms and their appropriate decoration. Tea and talk followed the opening address; after that the adjournment to the Town Hall. At 7.44 all who could get to the station soon enough "God speeded" the President on her return journey; then proceeded, with somewhat chastened spirits, to business discussions at the Lodge!

At the Council Meeting earlier in the day some useful work had been set in motion which was brought to a conclusion at 9 p.m. under Dr. Guest's excellent direction and Chairmanship. He proved as usual a most acceptable president of Convention. Two resolutions were carried and sent up to the Executive; one asking for a more official and financial recognition of Centres. It is felt as something of a grievance that F.T.S.'s forming a centre have to pay a subscription to their nearest lodge in addition to Headquarters fee; whilst in many cases they are also supporting local rooms and carrying on lecture propaganda. It is suggested that F.T.S. may belong to the Society through a *Centre* on the same terms as through a Lodge. It should be borne in mind that the present tendency is to discourage a too hasty formation of Lodges, so that Centres are becoming the junior schools, so

\* This lecture was reported *verbatim* and it is proposed to publish it as a Southern Federation Transaction. Will any who require copies send to the Cheltenham Secretary.



to say, of the T.S. and may therefore fairly claim more prominent recognition and assistance.

The second motion was in connection with the Incorporation Scheme. The S. Federation is of opinion that the details of the scheme may be safely left to the Executive to complete and carry through after the Lodges have been fully informed as to its provisions and given opportunity to discuss and amend them.

On Sunday afternoon, Dr. Guest gave a fascinating address to a crowded room on "Theosophy and Non-theosophical Schools of Thought," which evoked warm appreciation.

Convention concluded with Lady Emily Lutyens moving address on the "Order of the Star in the East"—the last portion of it was given as the evening shadows closed about the listeners, and as we stood for the final invocation we felt that a beautiful and a harmonising seal had been placed on the many and varied gatherings of two strenuous days. Before this last address a vote of congratulation to the President on the successful issue of her appeal to the Privy Council had been carried with acclamation. Also a vote of sincere sympathy with Mrs. Sharpe in her illness and regret at her absence.

K. DOUGLAS FOX

*Hon. Secretary, S.F.*

*Membership Report of S. Federation.*—As exemplifying the striking ascension of the Theosophical Society in the South-West during the last few years comparisons (not always odious!) are instructive. For instance in 1908 there were, in the South of England, eight Lodges and one Centre containing one hundred and sixty-eight members. At the Annual Conference of that year eight Lodges sent delegates and the total number of these and visitors was nineteen—a quite good attendance this and a most successful Convention!

Now, the other day at the Federation gathering at Cheltenham we are told that about one hundred delegates and visitors attended the members meetings: that the Federation now consists of forty lodges and Centres; four hundred and ninety-four Fellows and "round about" one hundred and forty associates of lodges. Last year alone seven Lodges and three Centres were added, and ninety Fellows.

#### FOURTH HALF-YEARLY MEETING OF THE LONDON FEDERATION

It augurs well for the future usefulness of the London Federation that it should be able to collect such large gatherings as assembled at the London

Headquarters on Saturday and Sunday, the 9th and 10th of May. They were drawn together not only by a desire for social intercourse, but also by a keen interest in and eagerness to discuss the questions uppermost at present in the Society. The Conference was under the Presidency of Mr. Graham Pole, who travelled from Scotland with the special purpose of filling that office, arriving on Saturday evening. At the Council Meeting, after the reports of the Group Secretaries had been received, the Scheme for incorporating the Society was discussed, Colonel Lauder very kindly furnishing all the necessary details. The Council ended by sending a very hearty vote of congratulation and rejoicing to the President on winning the Appeal before the Privy Council.

When this business was finished, Mrs. Betts held a very successful and well attended reception at which everyone enjoyed their tea and ices and conversation, old friends meeting each other who perhaps have few other opportunities during the year.

In the evening an excellent concert, all the items well chosen and the artists in every way equal to their parts. The performance maintained a very high level throughout and charmed the all too small audience. The vote of thanks proposed by Mrs. Betts was very enthusiastically accorded.

On Sunday morning a very well attended devotional meeting was held by Mrs. Betts.

On Sunday afternoon we all met together again to discuss the Lodge system under the chairmanship of Mr. Graham Pole. Mr. Dunlop opened very beautifully. He spoke much of the attitude of mind in which we should prepare our Lodge rooms and attend the meetings. He also emphasised to the audience the large part that beauty and order should play in all theosophical matters. He was followed by many others who had various points of interest to put forward. Mr. Graham Pole in summing up said a Lodge is only truly alive in so far as it is doing propaganda, and gave a hint to grumblers by the suggestion that if the work of any of the groups does not suit them, or any other activities, they should start another themselves, which if proving superior would justify their initiative, or in the case of failure, put an end to complaints.

On Sunday evening to a hall crowded with appreciative listeners Mr. Baillie-Weaver gave a fine lecture showing much original thought, on the Path to Divinity by Means of Religion, Mr. Graham Pole in the chair. This brought one of the most successful of our Conferences to a very pleasant conclusion.



For all these meetings the room had been converted into a veritable flower garden.

A. E. BURNSIDE  
*Secretary.*

#### JERSEY LODGE.

The work in Jersey has grown apace these last few months. Miss Edwardes, Hon. Secretary of the Folkestone Lodge, came at the end of March, for a week of lectures and meetings. The lectures were held in the Odd Fellows Hall, and had an average attendance of sixty. They were well reported in the local press, and aroused a great deal of interest.

The greatest success of Miss Edwardes visit, was her wonderful organizing capability; we had all decided before she came, that we were not strong enough yet to form a Lodge. Before Miss Edwardes left there were nine application forms for membership of the T.S. signed, and the Secretary was instructed to ask for a Lodge Charter.

We have found very suitable premises, consisting of a large lecture hall, capable of comfortably seating 160 people, and another smaller room which will be used as a Lodge room and Library.

Mr. Ransom has just paid us a visit, and we have had three public lectures in our new hall. They were very well attended, with quite a number of fresh faces among the audience. We also took advantage of Mr. Ransom being here to have the new premises dedicated. A short service was held on Friday, May 8, at 7.30, to which only members and associates were admitted. The rooms looked very fine, having been decorated with quantities of lilies and white roses by some of the members.

We cannot be grateful enough for all the help we have received. Mr. Dyne, Miss Codd, Miss Edwardes, Mr. Ransom, have each and all been a most wonderful inspiration to us. We look upon them as the four corner stones that our Lodge rests upon, and we hope in the years that are coming, that the superstructure we shall build upon their work will be worthy of the efforts they have so freely given us.

H. M. DAWSON  
*Hon. Secretary, Jersey Lodge.*

#### SUNDAY EVENING LECTURES

The Sunday Evening Lecture Committee wish to tender their thanks to all who so kindly contributed to their syllabus during the last session.

A. E. BURNSIDE  
*Hon. Secretary.*

#### T.S. ORDER OF SERVICE

*Humane Research League.*—In place of discontinuing the afternoon meetings in July as has been done in previous years, it has been decided to hold ten-minute meetings *for meditation only* during both June and July. These meetings will be held as usual at 5.15 punctually, every Tuesday, instead of the meetings for reading as well as meditation. Mr. H. Baillie-Weaver, Chairman of the League, hopes to take the Chair on the 2nd and 4th Tuesdays in the month, and on the remaining Tuesdays, whenever his engagements permit.

#### THE BROTHERHOOD OF ARTS

A Centre of the "Brotherhood" has been formed in Birmingham with Miss L. Peacock as President.

It is hoped that members of the T.S. who have "artistic" friends in the neighbourhood of Birmingham will make this Centre known to them. Monthly meetings will be held at the Studio of Miss F. M. Smith, 1, Newhall Street, Birmingham.

Applications for Membership and all information can be obtained from the Hon. Secretary, Miss K. Cardo, 507, Coventry Road.

#### NEW LODGES AND CENTRES

A Charter has been granted to the following Fellows to form the *Exeter Lodge* of the Theosophical Society: H. T. A. Halestrap, Mrs. James, Miss A. L. Leech, Mrs. Stuart Palmer, W. W. Parkin, R. Stanley Clarke, and Sergeant H. Webber. The officers are: R. Stanley Clarke, *President*; Miss A. L. Leech, *Secretary*; and Sergeant H. Webber, *Treasurer*.

A Charter has been granted to the following Fellows to form the *Jersey Lodge* of the Theosophical Society: Miss B. M. Baker, W.R., and Mrs. Dawson, L.C., and Mrs. Le Monnier, Mrs. Lyons-Montgomery, J. Mollett, J. A. Thomson, C. H. H. Vickers and Mrs. Wyman. The officers are: J. A. Thomson, *President*; Mrs. Dawson, *Secretary*; and W. R. Dawson, *Treasurer*.

A Charter has been granted to the following Fellows to form the *Mansfield Lodge* of the Theosophical Society: Mrs. Bartram, Miss M. Ellis, Miss D. E. Haylock, Mrs. M. Smith, Mrs. Spencer, Miss F. Ward, W. M. Ward and Miss M. Wesson. The officers are: W. M. Ward, *President*; Mrs. M. Smith, *Secretary*; and Mrs. Bartram, *Treasurer*.

A Charter has been granted to the following Fellows to form the *Sutton Coldfield Lodge* of the Theosophical Society: J. Cook, J. C. Molony, H.



Neale, J. H. Picton, Mrs. Preston, Miss B. Purdom, Mrs. Purdom and Mrs. Tassell. The officers are: Mrs. Purdom, *President*; H. Neale, *Secretary*; and J. Cook, *Treasurer*.

A new Centre was authorised at Dorchester, the Secretary to be Dr. P. Moxey.

#### IS HAND-BRAILLE NO LONGER NEEDED?

The Librarian of the National Lending Library for the Blind in Queen's Road, Bayswater, finding that "the present appeal of the National Institute, and in particular Mr. C. A. Pearson's letter to the *Daily Mail* of March 15th, has given a general impression that voluntary labour in transcribing books into Braille for this Library is no longer of practical utility to the Blind," has written pointing out that such an impression is entirely erroneous.

The Committee of the Library are convinced that "the labours of voluntary Braille writers can be turned to the greatest benefit to the blind reading public by this Library, and only by a Library."

As only those books for which there is a large demand are likely to be stereotyped the work of voluntary writers is invaluable. They can, and do, transcribe books on special subjects which would otherwise be out of the reach of the Blind.

If we remember that *Ancient Wisdom* alone makes five large volumes in Braille we shall easily see that a well-stocked circulating Library, where he can change books regularly, is of much more use to the average blind man than having many books of his own for which he has to find house-room.

M. M. DUDLEY

*Hon. Secretary, Braille League,  
T.S. Order of Service.*

### Convention

#### CONVENTION NOTICE

The General Secretary begs to call the attention of Lodge Secretaries to Rule 6 of the *Rules and Regulations of the Theosophical Society in England and Wales*:

"At least fourteen days before the Annual Convention and before any special Convention each Lodge shall send to the General Secretary a list of its members (informing the General Secretary of any who pay dues to the National Society through other Lodges) signed by the President or Secretary of the Lodge the

General Secretary shall thereupon revise the registers, and all questions as to voting power shall be decided upon such revised registers."

#### CONVENTION PRELIMINARY NOTICE

The Convention this year will be held on July 4 and 5, and for the general convenience of discussion it is proposed to make a slight alteration in the usual procedure of the business meeting. It will be held at the Arts Centre, Mortimer Street, W. and will be in two sessions, *Saturday morning, July 4, at 11*. The formal business will be transacted. The reception of delegates, the reports of the General Secretary and Hon. Treasurer will be read, etc. *Saturday afternoon, at 2.30*, will be devoted to discussions, first of the question of Incorporating the Theosophical Society in England and Wales, secondly *The work of the Society*; at eight o'clock in the same place Mr. Sinnett will give a lecture on *Occult Astronomy*.

On Sunday afternoon there will be a Reception at Headquarters, and on Sunday evening a meeting open to the Public at the Philharmonic Hall with three speakers, Lady Emily Lutyens, Mr. Dunlop and Dr. Guest.

On Friday evening, July 3rd, Lady Emily Lutyens will hold a meeting for members of the Order of the Star in the East.

### Donations

#### GENERAL FUND

The following donations, received to May 20, is gratefully acknowledged: J. B. A., £3 3s.; F. Z., £2; W. C., £2; E. S., £1; E. A. B., £6; G. P. E., £5 5s.; T. H. N., 10s.; E. F. G., £1 1s.; G. W. P., £1; A Friend per Mrs. Besant, £50; C. C., 1s. Total, £72.

#### PREPARATION FUND

The following sums, received to May 20, are gratefully acknowledged.

N. Federation: £11 3s. 8d.; Lodges and Centres: Annie Besant (Birmingham), £1 5s.; Central London, £2; Olcott (Coventry), £1 9s. 2d.; Oxford, £1 5s.; Southampton, £1 9s. 6d.; Wimborne C., 15s.; Wakefield, 15s.; Weston-Super-Mare C., 5s.; York, 9s. 6d.; Unattached and Anon., £2; 5s.; £1. Total, £24 1s. 10d.

PHILIP F. PHILIPS

*Hon. Treasurer, Preparation Fund, for the Propaganda Committee.*



## ELECTION OF OFFICERS AND EXECUTIVE COMMITTEE

THE following nominations have been made in accordance with Rule 13 of the Rules of the Theosophical Society in England and Wales:

GENERAL SECRETARY: L. HADEN GUEST.

TREASURER: COL. W. B. LAUDER.

As the above are the only Nominees for the office of General Secretary and that of Treasurer, they will be returned unopposed.

## EXECUTIVE COMMITTEE

A voting paper will be sent to each Fellow with this issue of THE VAHAN, together with an addressed envelope for return.

Members are requested to fill up the paper by making a **X**, in the space provided, against the names of those candidates they desire to elect, and to sign their name and give the name of the Lodge through which they pay their dues to the National Society—or state “unattached” as the case may be. The voting paper must then be enclosed in the envelope provided and returned so as to reach the Returning Officer **not later than June 16**.

**Thirteen names only are required for the Executive Committee. Members may vote for fewer, but papers containing MORE than the requisite number of votes will be destroyed. Only one vote may be given to any candidate. Unsigned papers do not count.**

## Nominations for Executive Committee

<i>Name</i>	<i>Nominated by</i>
BAILLIE-WEAVER, H., <i>Essex</i>	Blavatsky, Central London, H.P.B.
*BANKS, ARNOLD S., <i>London</i>	Bath, Blavatsky, Bristol, Central London, Hampstead, Southampton, West London.
BELL, THEODORE, <i>Harrogate. Propaganda Secretary Northern Federation</i>	Bath, Blackburn, Blavatsky, Bradford, Bristol, Central London, Harrogate, West London.
*BESANT-SCOTT, MRS., <i>London</i>	Bristol, H.P.B., Hampstead, Southampton, West London.
*BETTS, MRS., <i>London. (President London Federation)</i>	Bath, Blavatsky, Bristol, Central London, H.P.B., Hampstead, Harrogate, Southampton, West London.
*BIBBY, JOSEPH, <i>Birkenhead</i>	Bath, Blavatsky, Bristol, Central London, H.P.B., Hampstead, Harrogate, Southampton, West London.
*BRIGHT, MISS, <i>London</i>	Bath, Blavatsky, Bristol, Central London, H.P.B., Hampstead, Harrogate, Southampton, West London.
DELAIRE, MME. JEAN, <i>Brighton</i>	Brighton, City of London, Worthing.
DUCKWORTH, MRS., <i>Liverpool</i>	Bath, Central London, Harrogate, West London, Wirral.
*DUNLOP, D. N., <i>London</i>	Bath, Blavatsky, Bristol, Central London, H.P.B., Hampstead, Southampton, West London.
FOX, MISS K. DOUGLAS, <i>Bath. (Hon. Secretary of the Southern Federation)</i>	Bath, Blavatsky, Bristol, Central London, H.P.B., Hampstead, Harrogate, West London.
*GREEN, MISS E. M., <i>Southampton</i>	Bath, Blavatsky, Bristol, Central London, H.P.B., Hampstead, Harrogate, Southampton, West London.
*LUTYENS, THE LADY EMILY, <i>London</i>	Bath, Blavatsky, Bristol, Central London, H.P.B., Hampstead, Harrogate, Southampton, West London.
PERKINS, J. W. C., <i>Derby. (Hon. Secretary of the Midland Federation)</i>	Blavatsky, West London.
RANSOM, SYDNEY, <i>Letchworth</i>	Garden City, Nottingham.
SMITH, B. HODGSON, <i>London</i>	Blackburn, H.P.B., Harrogate.
*WHYTE, G. H., <i>London</i>	Bath, Blavatsky, Bristol, Central London, H.P.B., Hampstead, Harrogate, Southampton, West London.
*WHYTE, MRS. G. H., <i>London</i>	Bath, Bristol, H.P.B., Hampstead, Harrogate, Southampton.

\* Member of the present Committee.



## Lectures and Classes at Headquarters

(Will Fellows kindly remember that details should be sent in every month concerning the activities they require inserted—a post-card is sufficient.)

Public lectures in the Lecture Hall are indicated by heavy type.)

### JUNE

SUNDAY, 3.30: Round Table and Golden Chain;

**7: Public Lectures.** 21st, *The A.B.C. of Theosophy*, J. I. Wedgwood; 28th, *One Life—Many Forms*, E. L. Gardner.

MONDAY, 7.30: Informal meetings for enquirers and new Fellows only.

8: *The Secret Doctrine* study.

TUESDAY, 5.15: (19A) Humane Research League. Meditation and reading.

6: Propaganda Meditation League.

6: (19A) League to Help the Woman's Movement.

**8: London Lodge.** 9th, *Ultimate Human Evolution*, and 23rd, *Complications of Karma*, A. P. Sinnett.

**8: Central London Lodge.** 9th, lecture by Mrs. Besant (see special notice); 16th, *The Treatment of Animals and its Effects*, H. Baillie-Weaver; 30th, *The Moving Spirit in Womanhood*, L. Housman.

WEDNESDAY, 4.30: (19A) Mr. Bank's study class.

6: *The Secret Doctrine* study.

6.30: (19A) Beginners' study class.

8: (19A) H.P.B. Lodge. 3rd, discussion: *Occultism in the National Gallery*, Mrs. de Crespigny and A. Hitchens; 10th, discussion on Patanjali, Chairman, W. S. Hendry; 17th, discussion: *Can Esoteric Astrology be made Practical?* 24th, discussion: *Public Buildings. The Influence produced by their Architecture, Environment, Religion, etc.*

THURSDAY, 6.45: (Committee Room.) Order of the Star in the East. 7: (19A) Questions on Blavatsky Lodge study.

**8: Blavatsky Lodge.** 4th, *Ibsen's "Brand,"* Miss H. Clarke; 11th, *An Evening with the Poets*, Mrs. Lauder, Mrs. Dudley and others; 18th, *Symbolism*, papers and discussion, Mrs. St. John and S. A. Perkins; 25th, *In the Twilight*.

FRIDAY, 7.45: League of Healers' group.

8: (19A) Light on the Path Lodge. 5th, questions on the May address; 29th, *Death as a Factor in Life*, Mabel Collins (Lodge only); 12th, reading and discussion, *The Apocalypse Unsealed*; 19th, discussion and questions on *The Apocalypse*, D. N. Dunlop; 26th, *The Use and Value of Pain*, Mabel Collins (Lodge only).

## Lecture List for June

Secretaries of Lodges and Centres are requested to send notices for this list **regularly**, to arrive **every** month by the 15th if possible and **not later than the 20th**. The accuracy of the list is entirely dependent upon their information.

For the sake of brevity "Lodge" is understood unless "C" (for Centre) is given. \* means Lending Library. Only details of the public lectures and the day and time of the regular Lodge study are inserted; other particulars can be obtained from the Lodge Secretary at the address given last.

Where only the name of the Lodge and the address are given, the notice has either been sent in late or not at all.

ABINGDON C.\* Mon., 8. A. C. H. Parker, 9, Oxford Rd. BILDON. Sun., 6.30. J. Midgley, Blavatsky House, East Parade.

BATH.\* 10, Laura Pl. Mon., 8.15: 1st, no meeting; 8th, *Do Animals Make Karma?* W. C. Worsdell; 15th, discussion, *Reincarnation; Some Difficulties and Objections*, opened by Miss R. Douglas Fox; 22nd, *The Story of the Theosophical Society*, Miss E. Severs; 29th, F.T.S. only. Miss K. D. Fox, 3, Widcombe Terr.

BEDFORD. Mrs. de Jonge, 41, Goldington Av. (BIRKENHEAD) WIRRAL.\* 48A, Hamilton St. Mon., 8: 15th (in the Town Hall), public lecture by Mrs. Besant. Tues., 8: 2nd, *Parsifal*, Mrs. Bailly. Miss K. Baxter, The Heys, Eastham, Birkenhead.

BIRMINGHAM.\* Studio, Rm. 77, 1, Newhall St. Wed., 7.30. Miss F. M. Smith, 355, Rotten Pk. Rd., Edgbaston. (BIRMINGHAM) ANNIE BESANT.\* 180, Corporation St. Sun., 6.30: 7th, *The Origin of Life*, Mme. Delaire; 14th, . . . B. Old; 21st, *Explanation of Diagrams and Questions*, A. W. J. Pearce; 28th, *The Soul, its Nature, Powers and Possibilities*, Rev. J. Todd Ferrier. Sat., 3. Miss K. E. G. Cardo, 507, Coventry Rd.

BLACKBURN.\* Bute Café. Miss F. Bell, 21, Oozebooth Terr., Shear Brow.

BLACKPOOL.\* Grove Chmbrs., Church St. Fri., 8. Miss Howson, Bryngola, Holmcliffe Rd., N.

BOLTON C. Alt. Wed., 7.30. Mrs. S. E. Ralphs, 218, Manchester Rd., Westhoughton, nr. Bolton.

BOURNEMOUTH.\* 95, Old Christchurch Rd. Wed., 7.30. Fri., 3.15. Mrs. Nunn, Gestingthorpe, Maxwell Rd.

BRADFORD.\* Unity Hall, Rawson Sq. Sun., 6.30: 7th; 14th, *The Personal Principle and the Principal Person*, J. E. Reid; 21st, *The Wine of the Spirit*, Mrs. Duckworth; 28th, *The Supernatural and Shakespeare*, Miss Potter. Miss Pattinson, 41, Woodview.

BRIGHTON.\* 19, Norfolk Terr. Sun., 3.30: 7th, *The Mystical Background of Christianity*, Miss C. Woods; 14th, *Is Buddhism a Positive or a Negative Religion?* L. S. Jast; 21st, *The Secret Doctrine*, L. A. Bosman; 28th, papers: *The Place of Ritual in Theosophy*. H. G. Massingham, as above.

BRISTOL.\* 99, Whiteladies Rd., Clifton. Sun., 7. Tues., 8: Lodge. C. K. FitzHerbert, 1, Royal York Cresc., Clifton.



- BROMLEY AND BECKENHAM C. Mon., 8.15. S. L. Young, Old London Rd., Knockholt, Kent.
- BURNLEY.\* Scar Hse., Church St. Sun., 6.30. Mrs. Long, 18, Lark St.
- CAMBRIDGE.\* C. L. Edwards, 31, Hills Rd.
- CANTERBURY C.\* Central Lecture Hall, 6, High St. Mon., 2.30. Mrs. Wachter, St. Dunstan's.
- CARDIFF.\* Duke St. Chmbrs. Wed., 8. Fri., 8: 5th, *The Physical World and After Death*; 12th, *The Astral World and After Death*; 19th, *The Mental World and After Death*; 26th, *The Spiritual Life*. B. P. Howell, 41, Stacey Rd.
- CHELTHENHAM.\* 4, St. Margaret's Terr. Wed., 7.45. Miss E. Garnham, as above.
- CHERITON C.\* Royal Tea Rms., Cheriton Rd. Alt. Wed., 6.30. Miss E. Verne, 5, Trimworth Rd.
- CHESTER C.\* (Brown's Sale Rm.). Mon., 8. Mrs. Duckworth, The Heys, Eastham, Nr. Birkenhead.
- CLAYGATE C.\* Penorchard, Albany Cres. A. P. Maddocks, as above.
- COLNE C. Thurs., 7.30. W. Shipley, 24, York St.
- (COVENTRY) OLCOTT. Lodge Rm., Bishop St. 6th, *Reincarnation*, Mme. Delaire. C. W. Guest, Garth, Stoke Pk.
- DARLINGTON C. 2, Polam Rd. Tues., 8. Miss H. Purcell, as above.
- DERBY.\* Unity Hall. Tues., 8: 9th, *Some Notes on Karma*, A. Wilkinson; 16th, *Yoga*, J. W. C. Perkins; 23rd, *Clairvoyance*, Mrs. A. Smith; 30th, *Light on the Path*, A. Wilkinson. Mrs. Heldreich, Mickelover.
- DONCASTER C.\* Wed., 8. G. T. Pigott, Ash Hill Hse., Hatfield, Doncaster.
- DORCHESTER C.\* 6, Gt. Western Rd. Fri., 7.30. Dr. Moxey, as above.
- (DOVER) LEO. Arthur Rm. Sun., 8.15. W. Woodruff, 17, Maison Dieu Rd.
- EASTBOURNE.\* 92, Terminus Rd. Wed., 8. Miss F. J. Taylor, Rest Harrow, East Dean Rd.
- EXETER.\* 169A, Fore St. Fri., 8: Lodge; 10th, *Figures and Flowers*, G. Doe. Miss Leech, as above.
- FALMOUTH C. Miss S. E. Gay, Crill, nr. Falmouth.
- FOLKESTONE.\* Bouverie Chmbrs. Fri., 8.30. Miss Edwards, Shelley Lodge, Radnor Pk.
- GLOUCESTER.\* Northgate Mans. Thurs., 8. B. A. Tomes, Sedbury, Central Rd.
- GOLBORNE C.\* Howarth's Café, High St. Alt. Sat., 8. J. Charteris, Harvey La.
- HARPENDEN. Fairstowe, Crabtree La. Alt. Mon., 7.45. Alt. Mon., 8: (St. Albans C., Dear's Temperance Hotel, London Rd.). Mrs. F. E. Pearce, as above.
- HARROGATE.\* Theos. Hall, E. Parade. Sun., 6.30: 7th, *Three Doors to the Temple*, Miss Pattinson; 14th, *The Atonement*, Miss Lewis; 21st, *The Sacraments*, Miss Lewis; 28th, *The Human Aura*, Hodgson Smith. Mrs. Bell, 101, Franklin Rd.
- HASTINGS AND ST. LEONARDS C. Miss Costigan, Abbotsdene.
- HILDENBOROUGH C. A. Smith, Meadowbrook.
- HORLEY C. Adult Schoolroom. Mon., 7.30. Miss M. King, Thornboro', Queen's Rd.
- HULL.\* 26, Charlotte St. Alt. Sat., 3.30. Mrs. Wilson, 185, Marlborough Av.
- ILKLEY.\* Lecture Hall, Rhyddings Rd. Fri., 8. Miss M. Harrison, Woodville.
- IPSWICH C. 55, Founereau Rd. Fri., 4.30. Mrs. Cowles, as above.
- JERSEY.\* 8, Church St. Mrs. Dawson, The Retreat, Almorah.
- LEEDS.\* 14, Queen Sq. Mon., 8. Wed., 8: lecture. Mrs. Holmes, as above.
- LEICESTER. 64, Silver Arcade. Sun., 3.15. Wed., 8. Miss C. Vincent, 19, Alexandra Rd., Stonegate.
- (LEITCHWORTH) GARDEN CITY.\* Leys Av. Sun., 3. Wed., 5.30. Mrs. André, 134, Wilbury Rd.
- LINCOLN C. Fri., 8. Mrs. Winter, 102, High St.
- LIVERPOOL.\* 18, Colquitt St. Sun., 7: 7th, *The Hidden Side of Cinderella*, T. A. Hawliczek; 14th, *The Training of the Mind, Part I.*, and 21st, *Part II.*, Mrs. Booth; 28th, *The Wisdom of Children*, Mrs. E. Smith. W. Pedder, 3A, South Bank Rd.
- (London.)
- BLACKHEATH C. Tea Rms., opp. stat. Wed., 3.15: 3rd, 17th (Eskdale, Baring Rd., Grove Pk.); 8: 10th. Thurs., 8. Mrs. Padgham, 105, Lansdowne Rd., Charlton, S.E.
- BLAVATSKY. 19, Tavistock Sq. Thurs., 8: 4th, *Ibsen's "Brand"*, Miss H. Clarke; 11th, *An Evening with the Poets*, Mrs. Lauder, Mrs. Dudley and others; 18th, papers and discussion, *Symbolism*, Mrs. St. John and S. A. Perkins; 25th, *In the Twilight*. Miss H. Veale, c/o T.S.
- CENTRAL LONDON. 19, Tavistock Sq. Tues., 8: 9th, lecture by Mrs. Besant (see special notice); 16th, *The Treatment of Animals and its Effects*, H. Baillie-Weaver; 30th, *The Moving Spirit in Womanhood*, L. Housman. Mrs. R. G. St. Cather, 143, Elgin Cres., Holland Pk., W.
- CITY OF LONDON.\* 68, Basinghall St., E.C. Tues., 6.30. H. Roberts, 42, Avenue Rd., Clapton.
- CROUCH END C.\* Mon., 6.15. Miss McGrigor, 56, Hornsey Rise, N.
- CROYDON.\* The Arcade, 32A, High St. Thurs., 8: Lodge; 11th, *Colour Music*, Mrs. Gaskell; 25th, papers, *The Three Objects*. Miss C. Elson, 8, Oliver Av., S. Norwood.
- EALING C.\* 83, Uxbridge Rd. Tues., 8. Mrs. Welch, c/o T.S.
- FINCHLEY C.\* 26, Fallow Ct. Av., N. Finchley. Tues., 8. Mrs. Jeffs, Lochleven, Oak La., E. Finchley.
- H.P.B. 19, Tavistock Sq. Wed., 8: 3rd, discussion: *Occultism in the National Gallery*, Mrs. de Crespigny and A. Hitchens; 10th, discussion on Patanjali, Chairman, W. S. Hendry; 17th, discussion: *Can Esoteric Astrology be made Practical?* 24th, discussion: *Public Buildings, The Influence produced by their Architecture, Environment, Religion, etc.* Mrs. Besant Scott, c/o T.S.
- HACKNEY.\* 175, Dalston La., opp. station. H. C. Kelf, 18, Water La., Stratford, E.
- HAMPSTEAD.\* Stanfield Hse., High St. Thurs., 8.15. S. Brown, 19, Golders Gdns., N.W.
- HAMPSTEAD HEATH C.\* Mrs. St. John, 22, Tanza Rd., Hampstead.
- HARLESDEN.\* 18, Bramshill Rd. Wed., 8. Miss G. McCleery, 12, Greenhill Rd.
- HARROW C.\* W.F.L. Depot, 38, Lowlands Rd. Thurs., 8. W. M. Green, 46, Pinner Rd.
- LEWISHAM C. 410, High St. Thurs., 8. A. Haddock, 120, Breakspears Rd., Brockley, S.E.
- LEYTONSTONE C.\* 31, Colworth Rd. Thurs., 8.15. Mrs. J. A. Nicholl, 20, Windsor Rd., Wanstead.
- LIGHT ON THE PATH. 19, Tavistock Sq. Fri., 8: 19th, questions on *Pryse's "Apocalypse Unsealed"*, D. N. Dunlop. Mrs. Cook (Mabel Collins), c/o T.S.
- LONDON. Tues., 8: 9th, *Ultimate Human Evolution*, and 23rd, *Complications of Karma*, A. P. Sinnett. Mrs. Russell, 1, Colville Mans., W.
- NORTH LONDON.\* 48, Nelson Rd., Bridge Rd., Stroud Green, N. Fri., 8. A. G. Elphick, 23, Drylands Rd., Crouch End, N.
- STREATHAM C. Sat., 8. Miss F. Smith, 57, Downton Av., Streatham Hill, S.W.
- SYDENHAM C. 18, Ewelme Rd. E. Bertram, as above.
- WEST LONDON.\* 80, Redcliffe Sq., S.W. Mon., 8: 8th, *Life in Atlantis*, P. F. Phillips; 15th, *Ancient Peru*, Miss K. Veale; 22nd, *Chaldea, Astrology as a State Religion*, Miss Debenham; 29th, *The Sacred Island and the City of the Bridge*, Miss H. Veale. P. Phillips, 183, Coleherne Court, S.W.
- WESTMINSTER.\* 245, Vauxhall Bridge Rd. Mon., 8: Lodge. Thurs., 6.30. W. S. Hendry, as above.
- WOOLWICH.\* 26, The Common. Fri., 8: 3rd, *The Inner Side of Jewish Ceremonial*, Miss S. Oppenheimer; 19th, discussion: *Reincarnation*. E. W. Russell, 32, Owenite St., Abbey Wood, S.E.
- LOUGHBOROUGH.\* Unitarian Chapel, Victoria St. Thurs., 7.30. G. H. Pidcock, 22, Wharnccliffe Rd.
- LUTON. 7, Market Hill. Tues., 8.30: 9th, 23rd, *Genesis Unveiled in the Light of the Secret Doctrine and the Qaballa*, L. A. Bosman. A. Monger, 48A, High Town Rd.
- MAIDENHEAD.\* 47, Queen St. Thurs., 8. F. S. Snell, 6, Endsleigh St., W.C.
- MANCHESTER CITY.\* 199, Deansgate. Sun., 4: lectures on *Astrology* (F.T.S.), D. M. Cohen. Sun., 7: 7th, *Occult Astronomy*, Mrs. E. Smith; 14th, *Theosophy and its Relation to Christianity*, C. Rawdon Briggs; 21st, *Theosophy's Message of Hope*, F. Railton; 28th, *New Light on Genesis*, L. A. Bosman. Tues., 7.45: 9th; 16th, *Elementals and Nature-Spirits*. Mrs.



Booth; 23rd: 30th, *New Light on Genesis*, L. A. Bosman.  
Miss F. Hayes, 11, King's Av., Crumpsall.  
MANSFIELD.\* Y.M.C.A., Church Lane. Tues., 7.30.  
Mrs. M. Smith, 22, Westfield La.  
MELKSHAM C.\* Sun., 8. Mon., 7.30. C. E. Whitfield,  
Forest Rd.  
MIDDLESBROUGH.\* 30, Borough Rd., W. Thurs., 8.  
A. B. Crow, Shadwell, Devonshire Rd., Linthorpe.  
NAILSWORTH C.\* O. Greig, Pensile House, Nailsworth.  
NELSON.\* 4, Lomeshay Rd., Manchester Rd. Sun.,  
2.30. 6: lectures. Mrs. Foulds, Hill Cottage, Hill La.,  
Briercliffe.  
NEWCASTLE-ON-TYNE.\* 101, Percy St. Fri., 7.30. P. S.  
Taylor, 44, Bayswater Rd., West Jesmond.  
NEWPORT (MON.)\* 4, York Pl. Mon., 8.15. Miss T.  
Prestidge, 40, Bryngwyn Rd.  
NORTHAMPTON.\* Mon., 8. A. H. Shakeshaft, 144,  
Lloyd Rd.  
NORWICH C.\* Fri., 8. Mrs. Pearson, 35, Edinburgh Rd.  
NOTTINGHAM.\* Corbyn Chmbrs., Market Pl. Sun.,  
6.45. Miss de Hersant, Langley Hse., Carisbrooke Drive.  
OLDHAM. Café Monico, Union St. Thurs., 7.30. Mrs.  
Cook, 6, Duke St., Shaw.  
OXFORD.\* 49, Cornmarket St. Mrs. Anderson, 76,  
Woodstock Rd.  
PENARTH C. P. Freeman, Woodlands, Rectory Rd.  
PETERSFIELD C. Enquiries to Miss L. Cummin, Froxfield.  
PLYMOUTH. Ebrington Hse. Chmbrs. Sun., 3, 6.30.  
Miss Foster, 4, Thorn Pk. Terr., Mannamend.  
PORTSMOUTH.\* 12, Victoria Rd. N., Southsea. Closed.  
Library open. J. A. E. Wren, as above.  
READING.\* 3rd. Sat., 8. Miss Osmond, Walbury, North-  
court Av.  
REDHILL.\* 31, Grove Hill Rd. Tues., 8. Miss M.  
King, Thornboro', Queen's Rd., Horley.  
RICHMOND (Surrey). The Bridge Hse. Tues., 8. G.  
Weller-Poley, 35, Ellerker Gdns.  
ROTHERHAM C. O. Hobbs, 126, Doncaster Rd.  
SAFFRON WALDEN C.\* Sun., 8. Tues., 8. Mrs. Friend,  
Audley End.  
St. ALBANS C. (Herts.). Mrs. Pearce, Fairstowe, Har-  
penden.  
SCARBOROUGH C.\* 30, Bar St. Tues., 8. Wed., 7.  
Mrs. Hardgrave, 125, Victoria Rd.  
SHEFFIELD.\* Bainbridge Bldgs., New Surrey St. Sun.,  
6.30. Tues., 7.30. Mrs. Chappell, 64, Bromwich Rd.,  
Norton, Sheffield.  
SKIPTON C.\* Tues., 8. E. J. Dunn, West Bank Terr.  
SOUTHAMPTON.\* Art Gallery, above Bar St. Sun., 7.30.  
Thurs., 3. Mrs. Hollick, 41, Millbrook Rd.  
SOUTHPORT.\* 10, Hoghton St. Sun., 7: 7th, *The Individual*  
*Ray*, H. Wych; 14th, *Four Religions of the Past*, Mrs. E.  
Smith; 21st, *Genesis Unveiled, Part II.*, D. Cohen; 28th, *The*  
*Mystic, the Occultist, and the Perfect Man*, W. Pedder. Miss R.  
Jackson, 3, Sunnyside, Belgrave Rd., Birkdale.  
(SOUTHWICK) HARMONY. Rosemary, The Green. Sun.,  
6.30: 21st, *The Four Holy Truths*, Miss Hare. Miss N.  
Stacey Rowe, as above.  
STOCKPORT.\* 5, Market Pl. Sun., 6.45. Tues., 7.45.  
D. Turner, Newlyn, Wesley St., Hazel Grove.  
STOKE-ON-TRENT C.\* Sun., 11.30. Thurs., 8. Miss  
Mackenzie, 9, Princes Rd., Hartshill.  
STROUD C. Fri., 6.30. G. Jolly, Sheepscombe.  
SUNDERLAND.\* Miss L. Watson, 6, Cleveland Rd.  
SURBITON.\* Seymour Hse., Adelaide Rd. Mon., 8:  
lectures and discussions. Thurs., 3: drawing-room meetings.  
F. J. Tritton, 274, Ewell Rd.  
SUTTON-COLDFIELD. H. Neale, Thornhill Rd., Streetly.  
Sutton-Coldfield.  
SWANSEA C. 9, Sketty Rd. Mon., 8. H. B. Yeates,  
Ael-y-bryn, Middle Rd.  
(TONBRIDGE). ALCYONE.\* Public Hall Chmbrs. 1st  
and 3rd Fri., 6.45: Lodge; 12th, *Life after Death*, Miss  
C. Codd. Col. G. H. Tillard, Westwood, Southborough.  
(TORQUAY) TORBAY.\* Vane Hill Hse., Park St. Mon., 7.  
L. Williams, Pendeen, Warbury Rd.  
TYNESIDE. J. Watson, 25, Ocean View, Whitley Bay.  
WAKEFIELD.\* Theos. Hall, Barstow Sq. H. M. Wilson,  
28, Wood St.  
WATFORD.\* 40, Vale Rd. Wed., 8. Miss H. Horsfall,  
70, Kingsfield Rd.

WELLINGTON C.\* Miss A. L. B. Hardcastle, Waterloo  
Hotel, Wellington.  
(WEST BROMWICH) SERVICE. Carnegie Library. Mon., 8:  
8th, *The Origin of Life*, Mme. Delaire; 22nd, *Mysticism in*  
*Art*, J. A. Pearce. Thurs., 8. Miss F. E. Partridge, St.  
Ronan's, Bratt St.  
WESTCLIFF C.\* The Broadway Hall, Southend. Fri.,  
8.30. Mrs. Anderson, 95, York Rd., Southend.  
WESTON-SUPER-MARE C.\* 2, The Boulevard. Mon., 8:  
public meeting. Thurs., 8: (F.T.S.). Mrs. Legge, 94,  
Quantock Rd.  
WIGAN. 66, Market St. Sun., 3.30: 7. W. Bladen, 9,  
Shelmerdine St.  
WIMBLEDON. Sat., 8. The White Lodge, Sunnyside.  
WIMBORNE C.\* Fri., 8.15. W. E. Froud, 17, High St.  
WOLVERHAMPTON.\* 26, Darlington St. Tues., 7.30.  
G. S. Hodson, Apsley Hse., Penn Fields.  
WORTHING.\* 39, Up. High St. Sun., 6.30. Miss Wheat-  
land, Broadwater St.  
YORK.\* Theos. Hall, High Ousegate. Thurs., 8: J. E.  
Reid, Jesmond, Whitby Av.

## NOTICES

Secretaries of Lodges and Centres are particularly  
requested to note the manner in which lectures and  
Lodge meetings are announced in these columns.

The week days should be entered chronologically  
and the *time* of meeting given. All titles, names and  
addresses should be *clearly* written; and with names,  
initials should *always* be added.

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